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Kent.

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# CANTERBURY

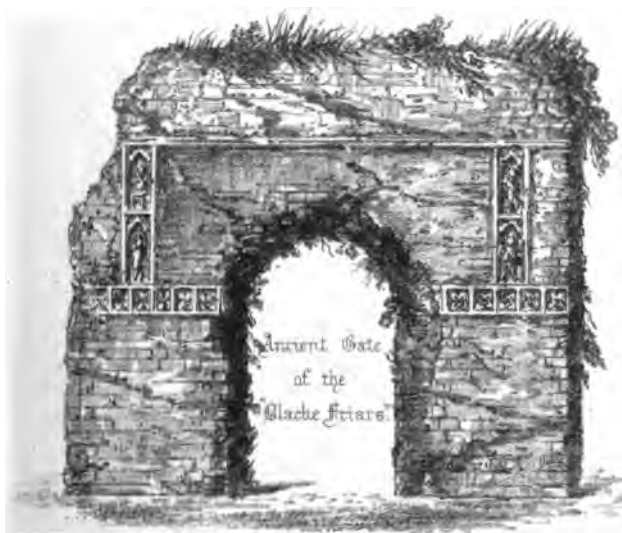
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## Olden Time,

From the Municipal Archives and other Sources.

BY

JOHN BRENT, F. S. A.



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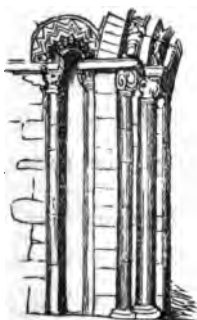


**CANTERBURY  
IN THE OLDEN TIME.**



**A. GINDER, PRINTER, ST. GEORGE'S HALL, CANTERBURY.**

## P R E F A C E .



**N** a Paper communicated to the  
"JOURNAL OF THE BRITISH ARCHÆ-  
OLOGICAL ASSOCIATION" a few years  
since the subject of the following  
pages was first introduced. In the  
Essay now presented to the Public  
it has been so much enlarged as  
almost to constitute a new Work.

The Author has nevertheless to claim the indulgence of his Readers for certain omissions, and to acknowledge that in the most ancient Records of the Corporation many interesting traits of manners and customs yet remain unrevealed, which want of time and opportunity have not permitted him fully to investigate. Ecclesiastical matters, and the history of the Religious Establishment of the City, have with few exceptions been avoided—not only because they scarcely find any place in the documents

referred to, but because they have already been treated of by more competent authorities.

The chief object of the Author in the following pages has been to present to his fellow-citizens, and to the public in general, the form and appearance of Canterbury at certain periods in its history—the social and civil life, and the occupations, amusements, and opinions of its inhabitants, under the shape and pressure of circumstances widely different from those prevailing at the present time.

Some reflections too, applicable to our present institutions, their preservation and integrity, may probably be deduced from these facts and memories of the past.

This little Book it is hoped will be deemed an appropriate companion to the New and Revised Edition of "FELIX SUMMERLY'S HAND-BOOK OF CANTERBURY," in connexion with which it is now published.

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## Canterbury in the Olden Time.

### Early History.



**C**-ANTERBURY, Durwhern,\* latinised Durovernum, was also denominated in the ancient British language *Caer Cient*, or City of Kent—in Anglo Saxon *Cant-wara-byrig*, City of the Men of Kent. In the time of the Romans it was probably an important station, and, as its ancient name "*Caer*" implies, in some degree fortified.

Woods for a vast extent then covered the surrounding country. Even in a much more recent period we find in a charter of Henry I. that the Hospital of Harbledown was described as the "*Hospital in the Forest of Blen.*"

In the earliest days of authentic history, there is proof that the Romans considered Canterbury to be of sufficient importance to connect it by stone causeways with their two principal ports, *Lympne* and *Richborough*. There is very little doubt also,

\* *Dur Gwern*—River of marshes, mead, or alders.



that even from this remote period Canterbury was under municipal institutions. Such was the practice of Roman governments ; and as the Curiales, or Senators, presided in the towns of Gaul and Germany long after the Roman power was broken and her legions were swept away, so the Duumviri, or Roman magistrates of cities in Britain, were afterwards represented in the two Bailiffs, and the Prefects, who continued to act even under that name, or as Reeves, in the Anglo-Saxon communities.

Day after day we find fresh proofs how complete at one time was the Roman occupation of England ; and how deeply the genius of this people had stamped itself upon the manners, and into the very heart and feelings of the inhabitants of this country. The subjected British Kings became Roman tributaries ; and the existence of Roman villas, scattered far and wide over the land, and found even in unprotected localities, prove that possession was accompanied for a lengthened period by comparative security. As in many cases the Saxons succeeded peaceably to the possessions of the Romans, many of the Roman towns, stations, and buildings were for some time preserved. Such indeed were their roads and bridges, some of which remain to the present day. The arts and industry of this people were not unsuccessfully imitated by their successors, so much so indeed that in pottery, glass, personal ornaments, and even weapons, the antiquary is often at a loss to decide to which nation to assign them. Wars and the irruption of savage hordes destroyed, after a time, the Roman towns and edifices, as in the instances of Uriconium, Richborough, and other places.

Canterbury was for a time the metropolis of the Kings of Kent, and of the Jutes, the most enlightened of the Anglo-Saxon settlers in this country. Afterwards it was presided over by a Prefect, or by an officer called a Portreve (Portgerefa). Thus in a charter of Christ Church, dated A.D. 780, we find Adhunc mentioned as Prefect ; and A.D. 956, the name of

Hlothewig, Portreve, appears in a deed of sale in Canterbury. In the time of Ethelred, the "*Præpositus Regis*" is said to have been taken prisoner by the Danes. Domesday Book, compiled, according to Sir Henry Ellis, about A.D. 1086, mentions, Brumannus as Prefect of the City in the time of King Edward. This Governor wrongfully, as it was found, took customs of foreign merchants,\* in the lands of the Holy Trinity, and in those of Saint Augustine. It is also manifest from the "Survey," that as the Burgesses held of the King thirty-three acres "in gildam suam," there existed a sort of mercantile fraternity, and this rude union for civic or commercial purposes was, doubtless, a step towards a municipal government, or rather an attempt at the revival of one of its Roman institutions. This fraternity held also forty-five manors without the city, of which they had rent and custom; the King had the "*sac and soc*," that is—the administration of criminal justice. This was in the time of Edward the Confessor; but, at the period of the "Survey," Ranulf de Columbeis was in possession of these houses and lands. The civil and criminal jurisdiction, as well as the territorial possession of the city, was divided between the King, the Archbishop, and the Abbot of Saint Augustine.

The King possessed Burgesses paying rent, and two hundred and twelve others, over whom he had only the *sac and soc*. Houses, we are told, at this period laid destroyed in the ditch—probably from hostile assault. There were three mills belonging to the King, yielding a hundred and eight shillings, and toll worth sixty-eight,—a somewhat valuable property for that period. Lands there were belonging to the King's Lieutenant (*Legator Regis*); and of unproductive woods, 1000 acres. In the whole, in the time of King Edward the city was worth fifty-one pounds; and when Haimo the Sheriff, William's

\* "*Extraneis mercatoribus*"—foreign merchants, traders, not of the City, or that part of the country, vendors of goods, not unlike modern pedlars.

officer, received it, it produced fifty pounds. At the time of the Survey it was worth thirty pounds, refined and weighed, and twenty-four pounds by computation: over and above all these, the Sheriff had one hundred and ten shillings.

Ranulf de Columbeis, or Columber, appears subsequently to have dispossessed the Burgesses of the lands held for their Guild, and committed other acts of spoliation; in warrant for all which he appealed to the Bishop of Baieux, the Conqueror's brother. Doubtless the above Ranulf was some Norman favourite—(A Columber fought at Hastings)—who claimed the possessions of certain citizens of Canterbury as his share of the spoil over the Saxon population, and gave the authority of the Conqueror's brother to sanction his usurpation. Ranulf de Curpespine, probably another adventurer, had become possessed of four mansions, which a certain favourite of King Harold had held. The same Ranulf held also other possessions, once belonging to Esbernbiga.

The Survey then relates, that through the whole city the King had the sac and soc, except on the lands of the Holy Trinity, and of Saint Augustine, and of Ediva the Queen, Alnod the Childe, or Prince, Esbernbiga, and Syred de Silleham. This Syred of Chilham is supposed by Mr. Henschell to have been the celebrated Earl of Northumberland, Sewart the Bold.

At this period there were in Canterbury three constituted authorities at least:—The Sovereign (represented by his Prefect), the Archbishop, and the Abbot, holding not perhaps conflicting, but separate jurisdictions—each having over certain districts the sac and soc, with other privileges incidental to the administration of justice in feudal times; so that in the city—consisting at that time of the Castle, the Church of the Holy Trinity, the great Augustine Monastery, and a few other ecclesiastical establishments, among which we might note a church to Saint Martin; several small water mills, being little more than wooden sheds with float water wheels;

a cross or two to indicate that markets were held there for the sale of rushes, corn, fruit, or merchandise ; and perhaps four or five hundred houses of the rudest construction—there were three separate Courts of Justice, and Mints, where the King, the Archbishop, and the Abbot coined money. All these were comprised within a comparatively small circuit. Thus, a criminal crossing a street, or stepping over some invisible boundary, might escape from the jurisdiction of the power where he had committed his offence, and, taking advantage of the jealousy of privilege incidental in such a state of things, evade justice altogether. On the other hand, where conviction followed, punishment was severe and summary : branding, mutilation, or else imprisonment in foul and loathsome dungeons, for the most trivial offences ; death, likewise, by pit or gibbet, criminals being hanged or drowned at Canterbury, or buried alive in sand at Sandwich, and hurled over a cliff at Dover, formerly called “ Sharp Ness,” for offences which would be now commuted for a trifling fine, or a few months’ imprisonment. Under the old Saxon laws, however, money could almost always purchase immunity ; there being scarcely an offence which could not be expiated by a fine.

Mr. Henschell, in his work on South Britain, taking into calculation the Domesday Returns for Chatham, Sturry, Longport, and Saint Martin, finds attached to each, certain mansions in the City of Canterbury ; and from this concludes that in the time of King Edward the city contained five hundred and thirty-one Burgesses. The Knights of the Archbishop, Abbots, and privileged Nobles, with their attendants ; and the Ecclesiastics, added to the amount of the inhabitants.

The Monks of the Holy Trinity and of Saint Augustine had each a market frequented by merchants. Many of these merchants were of the condition of hucksters, bearing a pack\* wherein they stored their goods. To these might be added a

\* “ Mercator trusellum deferens.” Domesday, Chester, p. 263. a. 1.

host of serfs and dependents. The clients or serfs also of Queen Ediva, Alnod, Syred of Chilham, and Esbernbiga, most numerous in those days, when the great distinction of the aristocracy consisted in outward state and circumstance, increased the number of the inhabitants. At this period, the ecclesiastical orders were the great conservators of industry and trade, and in some degree the protectors of the civil rights of the community.

The houses of "Old Canterbury," in the Anglo-Saxon and early Norman times, were probably nothing more than dwelling places built of wood and thatched with reeds. The house of the Thane, or man of superior caste, consisted of one large apartment only, which was the hall of hospitality in the day and the resting place of the servants at night; while a smaller apartment, with scarcely better accommodation, received the master. In the centre of the hall was a rude and spacious fire-place, with a hole in the roof to let out the smoke.

The Palaces of the Saxon Kings were said to have consisted of series of separate buildings, little better than sheds, ornamented perhaps with a few gilded pinnacles. The ecclesiastical buildings were scarcely superior. Edgar, in his Charter to the Abbey of Malmesbury, A.D., 974, recites "that Monasteries in his realm were nothing but worm-eaten and rotten boards;" yet Bede gives a far more favourable account of the cities, castles, and churches of England in earlier times, in a period previous to the incursions of the Danes, and when extensive remains of the genius, industry, and power of the Romans survived, which, if they availed not to influence the taste of their successors, supplied them with ample materials for the erection of more substantial and enduring buildings. In the reign of Edward the Confessor, church architecture was much improved, and Westminster Abbey was rebuilt of stone on the site of the more ancient edifice.

Lanfranc, the first Norman Archbishop, appears to have obtained the city of the King, in a spiritual sense, "in benefi-

cium," while the King's Prefect presided over its civil interest. Anselm, Lanfranc's successor, held it in a more absolute manner, it being bestowed upon him by William Rufus, "in allodio" (for ever), for the Church at Canterbury, for the benefit of his soul, when in a penitential mood under grievous bodily sickness. About this time, Calvea, the Portreve, is mentioned as being a witness with the Archbishop to a deed, wherein the Knights, or chief men of the Guild of Merchants, join in an exchange of certain houses in Canterbury with the Monks of Christ Church.

The Civic Government of Canterbury, about A.D. 1215, was represented by two Bailiffs. At first they were non-elective, and were probably appointed by the Sovereign. The charter granted by Henry II. is the earliest document of that description existing in the city archives. This charter, however, in many instances, seems rather to have confirmed privileges existing in the reign of previous monarchs, than to have primarily bestowed them. It grants to the citizens that none of them shall be called upon to plead without the walls of the city, of any plea, except pleas of outward tenure, excepting the King's moneyers and servants. It gives to the citizens quittance of murder in the city and in the portsoke, "that they should have the privilege of justice administered to them, whether civil or criminal, within the city walls." The charter further directs, "that none of them shall wage battel," and "that they shall be quit of lastage and toll throughout all England, and through all the ports of the sea." The King alludes in this charter to his "Sheriff of Canterbury"—this being the first official mention of such an officer. The Sheriff alluded to in the "Survey," was doubtless the Sheriff of the County.

Henry III. not only confirms all previous franchises and liberties, but directs the city to be held of him in "fee farm," by the payment of sixty pounds per annum,—the gates, walls, ditch, and all messuages, lands, rents, tolls, markets,



and tenements, whatsoever, in which the King had any rights, being thenceforth absolutely vested in the citizens. He also conferred upon them the power of choosing their Bailiffs among themselves.

By a return to a "Quo Warranto," 21st Edward I., it appears the citizens claimed to have the return of writs, assize of bread and ale, pillory, tumbrill, and gallows—the right of "hanging," as the latter term indicates, being esteemed in those days a privilege more valuable than the possession of the elective franchise. The Jurors on this occasion, although the privilege of holding a fair, right of waif, and having a gallows, do not appear to be specified in the above or in any previous charter, made a return to the effect that such liberties were annexed to the city at the time the aforesaid charter was granted.

From this period, Canterbury rose to the dignity of a first-class municipal community. Her magistrates exercised the power of determining causes, civil and criminal; and, subject only to the fee farm rent, the city became absolutely vested in the citizens and their governing authorities.

Subsequent charters could add but little to these privileges, although they varied the style, title, and numbers of the municipal body.

Henry VI., by charter, A.D. 1448, grants to the citizens the privilege of electing a Mayor instead of two Bailiffs, as heretofore, "to govern the City and the King's Courts as the Bailiffs do, to assess tallages \* upon the goods of all men of the city and suburbs for the profits and necessities of the said city," with some few privileges in addition, such as the appointment of Sergeants at Mace, these being the executive officers of the Mayor and Sheriff.

Edward IV., by charter, grants and confirms all the privi-

\* Tallages—Taxes by customs levied by the Norman Kings on the towns, in gross, or individually, by the Judges itinerant, without sanction of Parliament. —*Hallam*.

leges conceded by his predecessors, Henry IV. and Henry V., although he styles them Kings "de facto," and not "de jure." He remits also to the citizens part of the fee farm, or annual rent due to the Crown, namely £16 13s. 4d., and constitutes Canterbury, with the exception of Staplegate and the Castle, to be a County of itself. He constitutes the Bailiff nominated by the Mayor to be Sheriff of the County of Canterbury.

Subsequent Sovereigns confirm the same, and Henry VII. exonerates the city from the remainder of the fee farm rent, subject, however, to a payment to the Hospital at Harbledown, and that the Mayor support the Town Clerk, Sergeants at Mace, and Keeper of the Prisons in meat and drink. He increases the number of Aldermen from six to twelve, and reduces the Common Councilmen from thirty-six to twenty-four. In this charter the names of the respective officers such as "Town Clerk," "Chamberlain," and "Common Pleader," occur.

The privilege of electing a Mayor seems to have been somewhat tardily conceded to a city so important as Canterbury, which although even at that period surpassed by many civic communities in trade and in commercial enterprise, was inferior to few in historic associations, and superior to all in ecclesiastical dignity. The Mayoralty in London dates from A.D. 1188, if not earlier,—Henry Fitz Edwine being the first civic governor on record, who bore that title in England. Winchester dates its Mayoralty from the reign of Henry II.; yet although the charter of Henry VI., A.D. 1448, seems to be the first declared authority for bestowing the title of Mayor upon the chief civic authority, we find precepts among Parliamentary and other writs issued from the Crown addressed to the "Mayors of Canterbury" nearly two centuries previous. Thus, A.D. 1283, 2nd Edward I., the writ is directed to "the Mayor and Citizens of Canterbury," for a Parliament at Shrewsbury. In A.D. 1319, a writ "de expensis" is directed to the Mayor and Bailiffs." The same, A.D. 1320.

From the above, we must conclude either that the writs were issued without due attention to the style and form, or else that the chief authority in Canterbury, long previous to the date of Henry's charter, bore the title of "Mayor" in the public records of the kingdom.

### Aldermen.

The next officer in dignity to the Mayor in the City of Canterbury, though of much more ancient constitution, is that of Alderman.

The Aldermen of Canterbury appear in some degree to have held a conflicting jurisdiction with the chief authority. At all events, under the Plantagenet Kings they exercised certain rights and privileges independent of the local powers, although probably subject to some duties required by the Burghmote. The office is said to have been instituted in this city in the reign of Richard I. It was at first hereditary, and devisable by will, and might become the property of females, as became the Aldermanry of Westgate,—Henry Garnate, Alderman, A.D. 1386, having devised his offices, privileges, and emoluments to Sara, his wife.\* This was the richest of the ancient Aldermanries. Each Alderman held a Court of Judicature; and probably, as Somner imagines, it was at the gates of the city, especially when the number of Aldermen being six, they represented the six wards of Northgate, Worthgate, Ridingate, Burgate, Newingate, and Westgate. In 1278, the latter Aldermanry was the property and part of the possessions of the Monks of St. Augustine, who granted it in fee farm to Nicholas Doge, yielding to their treasury ten pounds sterling, for all services except the suit of Burghmote at Canterbury, which in respect thereof he was bound to perform.† Shortly afterwards, A.D. 1293, the six Aldermanries appear to have been held in capite of the Crown. 21st Edward I., William

\* Somner.

† Sandys.

de Lynstede, an Ecclesiastic, Rector of Sturry, held the Aldermanry of Westgate "by the Sergeantry of one Sparrowhawk, which is worth by the year ten marks." By a "Quo Warranto," before the Justices Itinerant of Canterbury, the other five Aldermanries appear to have been held by private persons in capite of the King. Thus, John de Handlo, held Ridigate; Edmund de Tyerne, Worthgate; Thomas Chiche, Burgate; Stephen Chiche, Northgate; John de Holt, Newingate. The office of Alderman is of great antiquity. As an Anglo-Saxon title of dignity and authority, it was applied to the Earl or Nobleman to whom the charge of a Shire was intrusted; although in some instances the Alderman acted as a Prefect or Prepositus over a Hundred. Subsequently it became a civic distinction, and lost much of its primary importance.

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Survey Canterbury a few centuries back from such point of view as its ancient history and descriptions develop, and what a strange scene it would exhibit! Down the narrow dark streets, unlighted in the gloomiest nights, might be seen the motley inhabitants, wandering forth with links or lanthorns; here, little wooden houses with roofs of straw or rushes presented themselves, or here we might have seen low buildings with overhanging roofs: the eaves of the better, or rather the richer classes, were supported by grotesque figures, called telamonies, goblins, and grinning monsters; whilst runic knots, scrolls, and zig-zags, completed the list of all that was intended to be considered as ornamental. Here were lanes, odd nooks, and corners, queer old buildings with some monster or elfin carved upon the massive beams, at which the pilgrim stared, hardly knowing whether to cross himself or not, whether it betokened a saint duly canonized, or a devil, or a punchinello who owed his existence to that comic spirit which the genius of ecclesiastical architecture and art invoked in the middle ages, in strange contrast to its devotional tendencies.

## Constitutional and other Privileges---Civil Liberty of the Community.

The cities and towns of England, especially those endowed with municipal privileges, nourished a love of independence and an attachment to liberty, which fostered the growth of constitutional rights.

The "Free Man" (*Homo Liber*), who in Domesday Book, among the Villani, Servi, and Bordarii, forms so small a portion of the population of the realm, was not more extensively represented in Kent during the reigns of the first Norman Kings. With the exception of the Ecclesiastics, we might find two classes only:—The Earl, Thane, Vavassour, and other tenants, with their sub-tenants, who were in some cases a species of landlords; and another class embracing all the rest of the people, who were either absolutely prædial slaves or cotters living on waste lands, or renting small pieces of ground, for which they performed offices both menial and servile to the lords of the soil, if any might be called lords of the soil, where the King, theoretically at least, claimed all the land.

An exception has indeed been pleaded for Kent; and it would be most gratifying were it but true, "that while the great body of the English people were reduced to a state of slavery by our Norman conquerors, the Kentish man enjoyed the full blessings of liberty." \* In proof of this has been adduced the "Customal of Kent," an ancient document, which proclaims that "All the bodies of Kentish men be free; as well as the other free bodies of England." We think this

\* Sandys' "*Consuetudines Cantiae*."

proves nothing more than that Kent was no exception to the rule, that there were "free men" among the various classes of which the community was composed. Mr. Robinson, however, says, "the Kentish men had a well-founded claim of exemption from villenage," and refers to a case,\* wherein a defendant pleading she was free solely because her father was born in Kent, the court without further inquiry gave judgment in her favour, "for there were no villeins in Kent." The Survey of Domesday, however, makes a very different statement: in that record, the whole population of Kent is returned as 12,205; of this, the class Villani compose 6,597 persons, the Servi 1,148, and the Bordarii 3,118; a total of 10,863 persons in a servile condition (for the bordarii were but one degree only more independent than the villani), out of a population of 12,205. This statement even exceeds the aggregate proportions of the whole of the counties surveyed in the Record, in which the villani do not much average above one-third; whereas in Kent we find they exceed one-half of the population. One of two conclusions only remains to be adopted, either that in respect to Kent, at least, the Survey was erroneously composed; or that shortly after its compilation the Kentish men were emancipated from the feudal restrictions. Of this we certainly have no account; on the contrary we find that feudal tenures were generally adopted throughout England from the time of the first Great Council, A.D. 1086, † about the date of the Domesday Record.

Thus, in spite of Magna Charta, subsequently granted, which after all gave protection and privileges to one class, and that one comparatively a small class only, feudal tenures remained the law of the land, nominally at least, down to a recent period. Many of their conditions had doubtless fallen into abeyance, and had ceased to be enforced; yet Knights' Service, Escuage, Tenures by homage, Wardships, Liveries,

\* 30th Edward I., Fitz Villenage. 46.

† Blackstone.



Primer Seizins, Ouster Liveries, Values and Forfeitures of Marriage, as well as Aids upon the Knighting of the King's Son, or the Marriage of his Daughter, are all enumerated as part of the law of England in that Act of Charles II. by which they are recited in order to be repealed.\*

"Trial by Battel" remained on the Statute Book until recent times. It was formally repealed in 1819, having been by one indicted for murder, successfully claimed to his aid.

Canterbury, although the ancient capital of Anglo-Saxon Kent, did not escape the influence of Norman customs. The territorial influences of the great landowners more or less invaded the independence even of chartered communities.

There are many very suspicious entries in the decrees of the Court of Burghmote; and some of the principal citizens, nay even the Aldermen themselves, were, at one time, desirous of entering into the service, or becoming the retainers, of some "worshipful man," or powerful ecclesiastic. A Court of Burghmote, held A.D. 1572, decrees "That if any Alderman or Common Councilman, shall take *any livery*, or be retained as servant to any nobleman, or man of worship, then every such Alderman or Common Councilman shall be discharged from his office and from this Court."

The assumption of the "livery" of some great man appears to have served as a pretext to certain members of the Corporation to evade the fines which had been ordered to be levied upon their resignation of office; for in the 18th Elizabeth it is recorded, that Alderman Leeds was called before the Court, and asked if he intended "to depart his office?" To which he replied in the affirmative, informing the Corporation "that he had taken My Lord Archbishop's *cloathes* for that purpose," —a discreditable way, truly, of determining an office of such dignity.

This act, and others similar perhaps, called for a special

\* Russell on the Constitution, p. 4.

remedy. Accordingly, the Burghmote resolved the same year "that no one without license of the Court shall take upon himself office as retainer to any nobleman or man of worship, or wear his livery, on pain of forfeiting twenty pounds to the Chamber, unless he minded and do go out of the city to dwell." The order further enjoins, "that every one from the time of wearing his apparel contrary to this decree, shall be no more of this house; . . . and not going out of the city, shall be imprisoned until he hath paid his fine, and if after one month he do not pay, he shall be disfranchised and imprisoned, and treated as a foreigner;"—that is, deprived of the civic franchises, if not placed beyond the pale of the municipal laws themselves.

There are various decrees of Burghmote wherein provision is made for the vacating of their offices by members old and infirm, or when reduced to poverty.

An order in Burghmote, dated 2nd and 3rd of Philip and Mary, regulates the personal appearance of the members of the Court. Every Alderman is enjoined after he be sworn in, "to wear one gown of scarlet colour furred with black boge, but when chosen Mayor he shall wear such gown as hath been accustomed to be worn by the Mayor, or forfeit ten pounds." The female sex are likewise provided for. The Mayor is in the same reign enjoined to provide his wife with a scarlet gown and a velvet bonnet. We find, A.D. 1580, a similar order is made by the Corporation of Winchester, the Lady Mayoress being supplied by her husband "with a scarlet gown, to be worn on festival days, and on other times accustomed."

By the 9th of Elizabeth, Aldermen coming into the Burghmote wearing their hats are to be fined sixpence. In the 39th of the same Sovereign, the household of the Mayor is increased at the public expense, a "State Cook being provided for him, and such Aldermen, and the Sheriff, who have need."

A few years later venison feasts are abundant among the Corporation, and gifts of fat bucks from Lord Maidstone, Lady

Wotton, and others, become frequent. A.D. 1630, Archbishop Laud gives a buck to the city, "according to the usage of his predecessors," and 20s. is recorded as paid to his keeper, and 2s. expended "in baking pasties." A.D. 1634, Lord Winchilsea gives a buck, and £4 12s. is expended in eating him. Lady Wotton, two years afterwards, gives another, and the baking of him, with wine and "ordinances," costs £3 11s.

These dinners were held according to time-honoured usages, each Alderman, on his appointment, being called upon to give a dinner to the Court, or to pay a fine of £3 6s. 8d.

Some years later the Corporation kill game on their own account, being invited by the Earl of Winchilsea to hunt the buck in Eastwell Park. This must have been an interesting sight, especially if the Court of Burghmote rode in costume.

In the 7th of Elizabeth the Judges are feasted at an outlay of £20 19s.; and in gifts to the same, a few years later, £5 is expended. At a Court of Burghmote, 31st of Elizabeth, it is agreed "That at the Lord Archbishop of Canterbury's coming, he shall be provided and *gratified* from the Chamber with some gift, such as Mr. Mayor and the Aldermen shall think meet, to the value of £5, and somewhat upwards, at their discretion." What they gave is not recorded; but the next year a tavern bill is presented from Alderman Nicholls, as the expense of entertaining the Archbishop, so it is most probable they gave him a dinner. Four years later the Archbishop is again expected, and the Chamberlain is ordered to provide a gift of £5, and, "if thought meet, it is to be a hogshhead of Gascoigne wine." A few years afterwards another hogshhead is ordered for his Grace—this to be "of the best Claret wine."

Charles II. visits the city A.D. 1660. A banquet is given to him and his Queen. Elizabeth had also visited the city, and, besides presents to her officers, she received from her faithful subjects at Canterbury a gratuity of £30. A.D. 1664 a cess is levied on the citizens to liquidate "the expenses in-

curred in entertaining the Queen Mother (Charles I.'s widow), the Duke of York, *and* for the repair of the city conduit." Certainly it was a clever expedient thus to combine the "*utile dulce*."

A.D. 1668, the Duke of York visits the city again. A.D. 1670, presents of plate are sent to the King and Queen, of the value of £40 and upwards. A.D. 1673, the Duke of York is again feasted. A.D. 1679, the Duchess comes. On the 11th of January, 1689, a noble banquet is ordered to be provided for the entertainment of the reigning Sovereign, William III.

This banqueting was nothing, however, to that of a still earlier period. A.D. 1264, Richard de Clare, Earl of Gloucester and Hereford, held certain valuable manors of the Archbishop. For Knight's service and his offices of Steward, the Earl claimed for himself and heirs seven "competent robes of scarlet, thirty gallons of wine, thirty pounds of wax for his light at the Archbishop's great feast, livery of hay and oats for four score horses for two nights, and *the dishes and the salts he should stand before the Archbishop*." Also, at his departure he claimed entertainment for himself and followers at four of the Archbishop's manors at four quarters of Kent, "*ut sanguinem minuendum*"—that is "to let blood," the same being considered periodically necessary after gorging and feasting as periodically indulged in. As High Butler to the Archbishop, the Earl claimed additional privileges, and among these the cup with which the Archbishop was served, and *all the empty hogsheds!* Also, the vessels of all that were drunk up under the bar the day following, up to six tun of wine; the surplus remaining with the Archbishop.



Canterbury appears to have sent Representatives to Parliament from an early period. The number of Knights and Burgesses who composed the Lower House was subject to much variation, especially previous to the revolution of 1688. Writs were originally issued to the Sheriff of a county, directing him to send to Parliament Burgesses for the boroughs within his shire; and he frequently issued the precepts according to his own views or discretion.

A.D. 1306, the Abbot of Saint Augustine, and the Priors of Christ Church and of Saint Gregory, in Canterbury, were summoned to Parliament by the Sheriff of Kent. The Representatives were paid either by stated salaries or for their board and lodgings, and for the charges incurred by them in proceeding to the place where the Parliament was held. These expenses were for some centuries considered as a burthen, and certain towns petitioned, and obtained permission, to be relieved from making a return. This was one cause of the anomalous state of the Representation previous to the passing of the

Reform Act. Thus, whilst Winchelsea, Queenborough, Gatton, Old Sarum, Aldborough, and other decayed or almost extinct communities, sent members to Parliament, many large and populous towns had no voices in the House of Representatives. Most of these places had grown up to importance during the progress of years, or had become populous emporiums of trade and commerce by the stimulus derived from those inventions of science and those improvements in manufactures and art, which were peculiarly appropriate to their locality, and the natural and mineral products in which they abounded. In some boroughs the exercise of the elective franchise had fallen into abeyance upon the petitions of the constituencies themselves, who were desirous of being relieved of the burthen of sending Representatives to Parliament. In some instances the right was restored after a lapse of many years, as in the case of Agmondesham, which was reinstated in Parliamentary privileges in the reign of James I., after a disfranchisement of more than two hundred years. Three years before, Wendover had been restored; its representative on that occasion being John Hampden. In the reign of Charles II. several places were reinstated in their political privileges; yet even then fifty-one boroughs, which were formerly represented in Parliament, remained disfranchised. From the reign of Henry VIII. to that of Charles I., the Lower House received an addition of one hundred and fifty-six members.

The exact period at which Canterbury commenced to be represented in Parliament, we have not been able to ascertain. A writ summoning Burgesses for the city is extant in the eleventh of Edward I., A.D. 1283. Johannes de Pykeryng and Edwardus Lespicer (Edmund the Grocer) were Burgesses of Canterbury, A.D. 1311. It is not unlikely but that the Bailiffs of Canterbury occasionally represented the citizens. Like many other places, Canterbury then paid the expenses of its members. Thus, A.D. 1314, Simon de Bertelot (Bailiff, A.D. 1310), and Bartholomeus de Hertford, received each, for

their attendance in Parliament, £4 16s., being at the rate of 2s. a day. A.D. 1319, these wages were reduced to 20d. a day, that being the amount received by Willielmus de Cotè and Lapineus attè Chaunge. A.D. 1445, the wages were reduced to 12d. a day. In 1447, increased to 16d.; the same in 1513. In 1503, paid 2s.\*

We have a record of a Parliamentary election at Canterbury at a later period, which prominently sets forth the small respect a Prime Minister, in the reign of Henry the Eighth, entertained for constitutional privileges. Thomas Cromwell, wishing to maintain his own ascendancy and to defeat the Anglo-Catholic party, made strenuous efforts to return a Parliament subservient to his interests. At Portsmouth, Southampton, Oxford, and other places, he openly dictated to the electors the choice of their representatives, but at Canterbury, the election having taken place before he sent down his nominees, he exercised a stretch of power until then unheard of. The election of the citizens was set aside by the Crown, and the Mayor of Canterbury (by letter) addressed the Prime Minister to this effect:—

“In humble wise we certify you, that on the 20th day of the present month, at six o'clock in the morning, I, John Alcock, Mayor of Canterbury, received your letter directed to me, the said Mayor, Sheriff, and Commonalty of the said city, signifying to us thereby, the King's pleasure and commandment, that Robert Sacknell and John Bridges should be Burgesses of the Parliament of the same City of Canterbury. By virtue thereof, according to our bounden duty, immediately upon the sight of your said letter and contents thereof perceived, we caused the Commonalty of the said city to assemble in the Court Hall, where appeared the number of four score and seventeen persons, citizens and inhabitants of the said city; and according to the King's pleasure and commandment,

\* NOTE.—In the early ages, ladies of the Ecclesiastical order appear not only to have sat in the Church Synods, but in Parliament. In the reigns of Henry III. and Edward I., the four Abbesses of Shaftesbury, Berking, St. Mary of Winchester, and Wilton, were summoned to Parliament; most probably they appeared by proxies, as did several Peeresses in the Parliament of the 35th of Edward III. Bede relates that the Abbess Hilda presided in an Ecclesiastical Synod.—Book 3, Chap. 25.

freely and with one voice, and without any contradiction, have elected Robert Sacknell and John Bridges to be Burgesses of the Parliament of the same city, which shall be duly certified by indenture under the seal of the said citizens and inhabitants, by the grace of the blessed Trinity.”\*

This despotic interference with the free election of Burgesses at Canterbury shows to what extent a Minister of the Crown could strain the prerogative under the Tudor dynasty.

In Canterbury the elective franchise was considered to have been always vested in the freemen. The freemen obtained their privileges either by birth as sons of freemen born in the city, by apprenticeship, by purchase, or by marriage with a freeman's daughter. No person, except one *tolerated* under peculiar circumstances, such as were the Walloons and French Protestants, could exercise any art or trade in Canterbury unless he became *free* under one of the above conditions. The amount required to obtain a freedom by purchase gradually rose from 5s. to £23 14s., stamp and fees included—the sum paid immediately previous to the passing of the Reform Bill. These charges were a source of income to the Corporation, and of emoluments to the Chamberlain and the Town Clerk. In the time of Queen Elizabeth the Mayor had the privilege of making a freeman “when he will,” a power afterwards restricted to the single exercise of the right.

In the records occur some curious exemptions from money payments: A.D. 1575, one Thomas Barnes, surgeon, is allowed to become “a freeman without purchase, provided he cure poor people of their diseases to the amount of £5.”

The payment of money to their Burgesses in Parliament was generally considered by the citizens of Canterbury as a vexatious charge. At the commencement of Queen Mary's reign it is ordered, “That £12, before this time delivered to the Burgesses of this city, shall by writ be levied of the Commonalty, and no more money paid out of the City Chamber for such a purpose.”

\* Froude's England.



An order made 1st and 2nd Philip and Mary enacts, "That henceforth no money shall be paid out of the Chamber for the wages of any Parliament," and strong penalties are prescribed against all who should attempt to contravene this decree.

In the 23rd of Elizabeth it is enjoined, "That whereas, certain Burgesses of Parliament have been hitherto chosen from certain gentlemen not resident within the City, it is resolved, 'That no Burgess shall be nominated in future but such as are dwellers in the city;'"—an order somewhat difficult to be enforced, for the resolution goes on to affirm, "That the election does not rest with the Mayor and Aldermen, but in the most voices of the Commons." The order of the 1st of Philip and Mary seems likewise to have been of no avail, for in the 28th Elizabeth, we find it recorded that the City pays Mr. Simon Brome, one of their Burgesses, "ten pounds, in respect of his charges last past," but with a reservation "That no cess be made upon the inhabitants, until hereafter the charge for Burgesses for the whole time of this Parliament be known."

One hundred years later an account of an election feasting occurs, and a collation is bestowed upon the Burgesses of the city on the morrow after their election. The wages had now ceased to be paid, but the citizens feasted their representatives. This however occurred A.D. 1660, when all England was given up to revelry at the Restoration of the Regal Power in this realm. May, 1661, a collation is provided which costs £10 0s. 7d., the Secretary of the Archbishop having been elected to represent the city. The difficulty respecting the condition that the Member of Parliament should be one of the citizens of this city, appears to have been evaded by making the candidate purchase his freedom before presenting himself upon the hustings.

### Sheriff.

The custody of prisoners for debt, as well as of those charged with criminal practices, now belongs to the Sheriff of Canterbury.

The first appointment of this civic officer is not clearly apparent. The charter of Henry II. says :—"Moreover, for the amendment of the city, I have granted unto them that they be free of Brudtol, and of Childwita, and of Erisgiena, and of Scotula, so that my Sheriff of Canterbury, or any other Bailiff, shall not make Scotul."

From the above charter it does not appear that the citizens then enjoyed jurisdiction in criminal matters, as the Sheriff alluded to in the above appears to have been the King's officer, the Bailiffs themselves being then appointed by the Crown. Henry III., as before mentioned, grants the city itself to the citizens, in fee farm, with the privilege of choosing their own Bailiffs; from which time, according to Mr. Sandys, we may conclude the citizens exercised jurisdiction, both in civil and criminal matters. Accordingly, in the 21st year of Edward I., the citizens, in reply to a "Quo Warranto," are allowed their plea, that they possessed "the return of writs, the assize of bread and ale, pillory, tumbrel, and gallows," the last three terms implying jurisdiction in criminal cases, and in felonies.

The second charter of Henry III. grants to the citizens the return of writs, to plead and to be impleaded within the city; to be tried by citizens and not by foreigners; not to be imprisoned out of the city; no foreign Sheriffs to intermeddle in the city.

Previous to the charter of Henry VI., granted in the 26th of his reign, which authorizes the citizens to elect a Mayor, in the place of the Bailiffs, it is probable that the Bailiffs, or one of them, had charge and execution of the King's writs from the time of Henry III.

The Mayor, by Henry VI.'s charter, is invested with cognizance of all pleas, real and personal, in the Guildhall. He and his successors are to be Justices of the Peace, and to hear and determine felonies and other matters. Their Sergeants at Mace are to arrest persons, sued or indicted, and to imprison them in the King's gaol in the city, until delivered by the Mayor.

By another charter, dated the 31st year of the reign of the same King, it is ordered—"That the Mayor, with the assent of the Aldermen, shall elect a Bailiff yearly, who shall return and execute writs, account in the Exchequer, and answer for the fee farm of the city, all of which he may do by attorney. The same charter, however, grants to the Mayor the custody of the Gaol at Westgate.

The charter of Edward IV., 2nd August, 1462, which confirms to the citizens all their privileges, is the first that mentions the Sheriff by name as a civic appointment; ordering that the Bailiff of the city for the time being, shall be also Sheriff of the County of the City, and shall have the same power as other Sheriffs. There is a curious entry, however, in the minutes of Burghmote, nearly one hundred and eighty years later, namely, 22nd June, 1638, by which it seemed that the Mayor, not the Sheriff, was answerable for the custody of prisoners. In this year, two Sergeants at Mace are discharged for having released Mr. Anthony Aucher, for an arrest for two debts of £4000, without bail, taking his word for his appearance, "whereby the Mayor was in danger of paying the money." The responsibility of the Mayor arose perhaps from the fact that the Sergeants at Mace were officers of his appointment. The four Sergeants at Mace, acted formerly as Sheriff's officers.

In the same year, A.D. 1683, the Sergeants were again in trouble, two of them being discharged for arresting a clergyman on a Sunday, as he was coming out of church.

### Coroner.

In a record in the chamber, dated A.D. 1396, the office of Coroner is mentioned, and the Priory of Christ Church named as a place where an inquest was held. Probably the office was of much more ancient date. The charter of Henry VI. directs that there should be one Coroner for the city, and that no Coroner for Kent should intermeddle; and the charter of Edward IV. says, "that the Coroner for the city should be Coroner for the county of the city also."

### Prisons.

The Castle at Canterbury was for many years used as a county prison, it being formerly out of the jurisdiction of the city, it has ever since remained with its appurtenances an extra parochial place. Anciently a church called "St. Mary de Castro," stood within the limits of the same. The county magistrates used to hold Sessions in the Castle.

The ancient prison of the city, according to Somner, stood A.D. 1175, in the parish of Saint George, on part of the site where the White Friars afterwards had their house. It was then called the "New Prison." It ceased to be used as a prison some time previous to A.D. 1317, and the place where it had stood acquired the name of the "Eald Gaole" (Old Gaol). The prison was then constructed near St. Andrew's church. Here stood also the old Town-hall, or "Spech House," either part of the same building or contiguous to it. A hall on the site of the present Guildhall was used as such about 1453. One authority says the Guildhall was first so-called A.D. 1427, and that it was re-built A.D. 1437.

The Gaol, or common prison, was removed to Westgate, which had been rebuilt by Archbishop Sudbury, A.D. 1375, and chiefly at his own charges. Westgate Gaol was enlarged A.D. 1637; and has in our own times received considerable additions.

Besides the Gaol there was a Bridewell, or House of Correction, in Stour-street, where the Old Workhouse, now the School House of the Blue Coat Boys, stands. It has been unused of late years; but as recently as 1812, it was described by a competent authority,\* as comprised in a miserable room about 12 feet square, furnished with two wooden bedsteads, a whipping stocks, and a block for beating hemp. The same writer describes the gaol at Westgate, A.D. 1809-10, as being a place wretched and filthy, and without classification, felons of the worst character, and debtors incarcerated for a few shillings, all huddled together; and yet so insecurely confined that prisoners for trivial offences were doubly ironed lest they should escape. There was no place for exercise except the leads, on which as a great favour the gaoler permitted a prisoner occasionally to walk.

### Prisoners' Basket Carrier.

A.D. 1703, an entry occurs in the Burghmote records concerning the "Prisoners' Basket Carrier." Probably the duties of this functionary consisted in perambulating the streets to obtain gratuities of victuals for the support of the poor prisoners. The office not being sufficiently remunerative, he received, A.D. 1707, the additional appointment of "Swine Driver," whereby he acquired official authority to drive to pound, or elsewhere secure, all those animals and other cattle found wandering at large in the streets and public places.

The jury presentments two hundred years since give a vivid picture of the then state of the thoroughfares in this city. One man, a carpenter or builder, returning from the woods at Nether Hardres, coolly shoots down a load of timber before his door for want of a timber-yard. Another drives posts in the foot-way before his house, upon which he displays his merchandise. A third keeps a whole legion of pigs, which live at large in

\* Mild's "State Prisons."

happy freedom in the streets, like the dogs that prowl about an Eastern city. A fourth makes an invasion upon the narrow streets by erecting a porch or shed, or perhaps a bay window, within which to drink or to smoke and otherwise enjoy himself. In some places ponderous signs swung quite across from house to house, and overhanging stories above and covered ways beneath, as in the ancient "Mercerie," made it a marvel that any one who entered at one end of these "thoroughfares" should ever make his exit at the other.

But to return to the "Prisoners' Basket Carrier." In the year 1711, he is ordered to have a new coat provided for him. Thirty-five years later, to his other occupations is added the augen duty of keeping clear the great sewer at King's Bridge. Doubtless such a task was not very repugnant to an individual in his humble capacity, when we find that in the preceding year Alderman Blotting received two guineas for making the gallows and coffin of a man named William Hulke, who was hanged in the city. The shaft of a gibbet, probably one of Alderman Blotting's manufacture, still lies on the ground floor of the Guildhall.

A.D. 1707, a practice obtained of certain prisoners from Westgate being allowed to be at large. This was afterwards prohibited, except by special license from the Mayor.

The executions in Canterbury, judging by the number of gibbets, must have been numerous; and among the individuals who suffered, we may note, A.D. 1661, two reputed witches. The Sheriff's expenses on this occasion were £38.

The ancient Corporation of Canterbury, in connection with the administration of the laws, had a power to admit parties to act as attornies. A.D. 1665, this privilege was restricted to those persons who had been brought up as clerks under the Recorder and the Town Clerk, or who had served under Attornies.

Law was comparatively cheap. A.D. 1636, the Town Clerk is paid 6s. 8d. for ingrossing every lease, and 6s. 8d. for inroll-

ing the same. The Mayor and Aldermen being allowed 12d. conjointly for wine on the sealing of each lease.

### The Watch and Police.

At an early period various attempts were made for providing a Watch for the city of Canterbury. At first there was a garrison in the Castle, but whether its inmates were much protection to the citizens seems doubtful. It is recorded in the Crown Rolls, 15th Edward II., "That one William Savage, *janitor portæ*, carried off the daughter of Hamon Trendhurst, and detained her in the Castle for eight days."

A.D. 1640, Isaac Bond is appointed Bellman, and one department of his duty consisted in perambulating the city of a night, to look out after the fires and candles of the inhabitants, and to knock at every one's house "who had gone to bed with his doors open." Also, "to inform Mr. Mayor, or the master of the family, of all such servants as he should find in the streets at unseasonable hours." A few years later, A.D. 1660, the Bellman was allowed a coat of green cloth at the city's expense—a perquisite not badly earned if he faithfully reported all he saw, and was never silenced by a fee.

The Night Watch about this time consisted of twelve persons, four of whom had to stand at St. Andrew's Church as a *corps de reserve*. The church was then in the middle of the Parade. The remainder of the Watch (eight) were divided into two companies, who walked up and down the streets. The Watch was set at ten o'clock by the constable of the Watch, and continued until four o'clock of the morning. Aldermen of the Watch were likewise appointed.

### Local History.

In A.D. 1641, we have indications of the disturbed state of public affairs. Fourteen pikes are taken from Lady Wootton's house at St. Augustine's. They remain in the Guildhall to this day. Musquets and culverins are ordered to be delivered to certain persons to be put into order, and sundry ammunition is purchased, namely "ten barrels of gunpowder, one roundel of pistol bullets, one firkin of musquet bullets, one blundering musquet, and 11½ cwt. of iron bullets." In 1643, the ordnance on the Dane John is ordered to be watched by the housekeepers, and the fort made defensible. Where this fort was situated, or whether it was the Castle, we are not informed.

The political history of Canterbury from the time of its destruction by the Danes, and the massacre of the pious Elphege, down to the days of popular delusion, when John Nicholas Thom, alias "Lord Courtenay," in 1833, impressed the masses with an influence, temporary indeed, but as absolute as any ever exercised by a Longbeard or a Simnel, would occupy many pages. Suffice it to allude to the troubled times of the Commonwealth. The Burghmote Rolls of this period are well preserved.

On Christmas day, A.D. 1647, there was a great tumult raised in the City, owing to the proceedings of the Mayor and other leading men, who endeavoured to prevent the citizens from keeping the solemnity and festival of the season. In defiance of the orders of the Corporation, many persons proceeded as usual to the churches, and were subjected to insults and annoyance. From a curious tract preserved in the British Museum Library, and printed for Humphrey Howard, London,



1648, we learn, "That upon Wednesday, December 22nd, the Cryer of Canterbury, by the appointment of Master Mayor, openly proclaimed that Christmas Day and all other superstitious festivals should be put down ; and that a market should be kept on Christmas Day." Upon the day in question the multitude became mutinous. Master Mayor's proclamation was so far disregarded, that only twelve citizens opened their shops, and upon these persons refusing to close the same, their houses were forcibly entered, and their wares thrown down and destroyed. Soldiers, and even officers of the Corporation, such as Bailiffs and others, fraternised with the rioters. "The Mayor and Sheriff were ill-used, and the former having taken upon himself to cudgel a citizen, was knocked down, whereby his cloak was much torn and dirty, besides the hurt he received." The citizens appear to have set the authorities at defiance : the next day being Sunday, their conduct was peaceable ; but on Monday morning, according to the tract in question, "the multitude coming, the Mayor set a strong watch, with muskets and halberts, in the city, both at the gates and at St. Andrew's church : the captain of the guard was White, the barber. Till noon they were quiet : then came one Joyce, a hackney man, whom White bid stand. The fellow asked him what the matter was, and, withal, called him 'roundhead' ; whereat White, being moved, cocked his pistol, and would have shot him, but the Mayor wished him to hold. Nevertheless, he shot, and the fellow fell down, but was not dead : whence arose a sudden clamour that the man was murdered, whereupon the people came forth with clubs. The Mayor and Aldermen made haste away ; the town rose again, and the country came in and took possession of the gates, and made inquiry for White. They found him in a hay loft, where they broke his head, and dragged him through the streets, setting open the prison doors, and releasing those that were in hold. Next, they vowed revenge on the Mayor, pulling up his posts, breaking his windows ; but at last, being persuaded by Sir William

Man (Master Lovelise, Master Harris, and Master Purser, had much ado to persuade them from taking of his person), so came tumultuously into the High Street; and their demands were so high, that those gentlemen could not persuade them. Afterward, meeting Master Burley, the Town Clerk, they demanded the keys of the prison from him, which being granted, they, with those gentlemen formerly named, went again to the hall to treat, and came to an agreement, which was, that forty or fifty of their own men should keep the town that night, being completely armed; which being performed, the morning issued, and they continued in arms till Tuesday morning. There are none as yet dead, but divers dangerously hurt. Master Sheriff, taking White's part, and striving to keep the peace, was knocked down, and his head fearfully broke; it was God's mercy his brains were not beat out, but it would seem he had a *clung* pate of (his) own. They went also without St. George's gate, and did much injury to M. Lee. As I am credibly informed, the injuries that are done are these: they have beat down all the windows of Master Mayor's, burnt the stoups at the coming in of his door; Master Reeve's windows were broke; Master Page and Master Pollen, one Buckhurst, Captain Bridge, Thomas Harris, a busy, prating fellow, and others, were sorely wounded. It is ordered that Richard White and Robert Hues, being in fetters, be tried according to law; and upon fair composition, the multitude have delivered their arms into the hands of the city, upon engagements of the best of the city, that no man shall further question or trouble them."

Canterbury, which, like other localities, has had its mutations of political opinions, manifested at this period strong Royalist predilections. It was too near the metropolis, however, to make any successful stand for the cause of the Monarchy, although the tumult described above appeared no affair of ordinary dissatisfaction, the insurgents having the boldness to raise, at one time, the cry of "for God, King Charles, and Kent."

A few days afterwards, although order had been restored, the Parliamentary forces enter Canterbury in considerable numbers, and treat it as a conquered city, and, although no resistance was offered, the gates were taken down and burnt, portions of the wall were cast down, and some of the principal citizens of the court party were imprisoned. According to Whitelock, the severest measures (even the capital punishment of some of the mutineers) were apprehended; but the Commissioners of the Parliament met with an unexpected obstacle in the resistance of the Grand Jury, which ignored the bills of indictment. Twenty years afterwards, the Grand Juries again exhibited a spirit of independence against the very measures of that dynasty whose friends and adherents they now so determinedly and successfully protected. This year, A.D. 1648, Kent took an active part in the great national struggle; Prince Charles having roused his partizans into full activity. The battles of Maidstone and Rochester were fought. The latter city surrendered to Fairfax, and Dover Castle was relieved from an attack made upon it by the Royalists.





## Manners, Customs, and Amusements.

### Guilds and Fraternities.

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It would be interesting to obtain an insight into the employments and amusements of the citizens of Canterbury a few centuries since, the more especially when we consider how our own habits, social customs, and opinions, have been affected by the progress of science and civilization. Yet we are not altogether without some glimpses of this inner life in Canterbury in the olden time.

Let us take the era of Henry VII., allowing the range of a few years. The old ecclesiastical glory of Canterbury was now at its culminating height. Mark, on festal days, the long processions; note the ringing of bells, the continued calls to mass and prayers, the holiday groups, the strange habits and costumes, alike of pilgrims or of inhabitants. The tall, narrow, overhanging houses, the Tudor built square windowed ones, the ponderous signs; the colonnades and covered ways, as in the ancient Mercerie, and other thoroughfares, were conspicuous, especially in such localities where humble dwellings were still seen with roofs thatched with straw or rushes. Numerous were the ecclesiastical buildings; the stately Cathedral, its central tower not

long erected, ever exciting the wonder and admiration of all observers. Exclusive of the present parish churches, might be noted Saint Michael, near Broad-street, Saint Edmund, by the Ridigate, and the old church of Saint Mary de Castro, long since suppressed. There were the Priors of Christ Church, and of Saint Gregory, whose superiors were wont to be summoned to Parliament. Over the low buildings immediately beside it, rose the stately Abbey of St. Augustine with its lofty tower, bearing a remote tradition of Ethelbert in its name. Scattered at unequal intervals among the narrow ways, old courts, and odd little passages, rose the houses and offices of the Black, White, and Grey Friars, the Knights Hospitalers, the Poor Priests' domicile, cells, chantries, almonries, and hospitals; while the conventual home of the Nuns of the Holy Sepulchre loomed nigh to Oaten hill, and the hospital of St. Lawrence, with gibbet and market cross, and rudely carved effigy of the tortured saint—all within easy search of the inquirer. Silently pass by him, one by one, the Black Nuns of the Holy Sepulchre, their dark sombre figures, and gliding quiet steps, awaking surprise even in those days of strange and varied garbs and vestments. They pass by on some gentle mission of charity and peace, and disappear in the turnings of the narrow streets. By and bye, a few years later, cries of treason and insurrection shall gather round their quiet home; and, fostered by their zeal, by their love, or by their superstition—perhaps, by a combination of all these motives—the “Holy Maid” shall go forth from the shadow of these walls on her crusade against the oppressor and destroyer of the monastic orders, and bring a miserable ruin on herself and all who abetted her.

It is at the Cathedral, where, resplendent with the offerings of kings and princes, shone that master wonder of the age the Shrine of Saint Thomas, that the people, pilgrims, and spectators were most densely congregated. This shrine was the richest in all Europe. To it were brought the most costly gifts, so that while the shrines of Christ and the Virgin were

almost neglected, in some years its offerings swelled in value to nine hundred pounds and upwards.

Chaucer has, at an earlier era, in his wonderfully descriptive pages, carried his pilgrim groups to Canterbury. How vividly the scenes portrayed arise before us even now! The last stage into Canterbury, for instance, when from afar they hail the Cathedral towers, and the little hilly hamlet called "Bob-up-and-down" is about to be descended. His descriptions would almost have applied to the period we are treating of; so few of the great discoveries among which we live, with the exception of printing, had then influenced the social condition of mankind.

Of the daily routine of the lives of the civic dignitary, or of his humble fellow-citizen, we can tell something:—Early matins have sounded, and the good man has opened shop; he is off to prayers, probably to St. Mary Bredman's, then a sort of official church. On his return he finds prepared his substantial breakfast; ale, strong and heady, perhaps without hops, though somewhat spiced, if the morning be a cold one; good beef and pork; the latter none of the tenderest, from acorn feeding, barley meal in those days being too good for swine, and a luxury even for some men; brown bread, or rather black bread, and white bread, bacon, and cheese. Perhaps before he has well nigh finished, for official business commenced early, he hears the wailing note of the old brass Burghmote horn sounded at the corner of his street. He must away, and hasten to Council, where he arrives just in time to escape the fine, for the Chapter is commenced, nay well nigh finished.

Seated beside Mr. Mayor he feels all the dignity of office come around him, especially if he be an Alderman, in every fold of his crimson robe, in every roll of its fur of sable, or black boge (dyed lamb's-wool). Important business is on hand. A cess is to be raised to provide horsemen for some expedition of the Sovereign, or for a contribution for a ship of war—ship money, illegal or otherwise, being no new nor un-

frequent exaction. Minor details require attention: Avery Sabine is to be punished for keeping hogs in the churchyard, Goodman Trench for driving posts in the King's highway, and Thomas attè Court for selling beer in wooden bound pots. Potevin, the barber surgeon of St. Peter's, has charged 2d. for "polling" a man, and on a Sunday too! Nay, let the Wardens of the Barbers' and Surgeons' Fraternity look to this; they may bring the culprit before the Alderman of his Ward, and he will sit in judgment on him at the Westgate.

Other business is on hand; the last is the best. The Sovereign intends to visit Canterbury: a piece of plate, or cup of silver gilt containing £20 in gold, is gladly voted to be offered as a free gift for Royalty, and an "oration" is to be delivered by some clerkly man; whilst heralds, trumpeters, sergeants at arms, are all to have presents, even down to the "gentlemen surveyors of the ways." So it was in the reign of Elizabeth, it being resolved, "That Mr. Mayor, the Aldermen, and every one of them, ride in their scarlet gowns to meet the Queen; and the Common Council be on foot with their best apparel, and likewise as many of the chief Commoners as have gowns."

Mr. T. Wright, who examined our city archives in the year 1844, extracted therefrom the following curious account of the manner in which one of our citizens spent his time in the olden days. It is the deposition of William Gyldwyn, a tiler, a witness, before William Nutte, Mayor of the City, 25th Henry VIII. :—

"The seid William Gyldwyn seyth, that on Sunday next, after Alle Seynts, he was at hys own parisshe chyrch at morrow masse and matins, and byfore processioun at Christeschyrche he brake hys fast with M. Goodnestoun, monk, and after high masse then done, he came home to dyner to hys owne house; and outhur (either) he was at evensong the same day at Seynt Margarette's or at Seynt Mildrede's, as yet he is in doughte; and after evensonge he went agayn to Christeschyrche and delivered Master Goodnestoun a ribbe of bef, and a surloin for

young monks, and ther was with M. Botley till vii. of the klok, and then went streyte home to bed. And the Monday next he rose at vii. of the klok, and went to hys mother's and holpe her to oven with a bacche of brown brede, and went thence to masse to the Gray Fryers at ix. of the klok, and heard masse, and before x. of the klok he came home; and after went and sought his servant Thomas at the Johan Freman's and the Cardinale's Hat, and coud not fynd him at none of the seid places; and then he went to Johan James' and bought a rybster of pork, and then went stroyt home, and incontinent he went to Johan Rygdon's, to Nether Hardres, and a sawyer with him, to shew hys saweres such tymber as they should work for hym, and came agayn to Thomas Halke to Harman's Sole, and ther he and hys sawyer tarryed till the moon was up, and came home, and were at home by estimacion by viii. of the klok the seid Monday night; and then he went to Thomas Godhard, and ther had an halpeny worth of here amonges wyfes: that is to say, Goddard's wife, Cornewelle's wyfe, and another woman, and after that went streyte home to bed by ix. of the klok. And the Tewysday next he rose aboute vii. of the klok, and then he went continually with suche company as went aboute to search for the robbery done the seid Monday night to dyverse persons ther in Stower Street." At the end of the accompanying document we have a description of the deponent's personal appearance:—"His apparell was a jackett of red clothe, a dublett of ledder, his hosen blake."

From another extract made by the same eminent antiquary, we have an account of an affray in the reign of Henry viii., and again hear a little more of the "good wyfes" and gossips of Canterbury, and the readiness with which daggers were drawn in those ancient times:—

A witness deposes, that whilst walking the streets of Canterbury, "About x. of the klok aforenoon, and he being about the house of Myles Ansell, he heard a great noyse of wemen



in the strete, and ther withall he looked back and saw yong Holman and another, whom yt ys said is old Holman, his man, ftyng and strykyng both upon one Robert Bright, at his oune doore, which sayd Robert Bright, when this examynat came by hym, but even a little before, he was laying out of red woole in the sounne with his wyffe. And he seying them together he made haste back to them, and when he returned to them he made bothe Holman and his fellowe, who had ther daggers drawn in ther handes, to lay ther daggers downe, and so they did. And the saide Bright being sore hurt by them was stayed up agaynst the walle by wemen, who bound up his harme, being sore hurt, and he went into Vygars house to cause them to loke to hym, and to give hym drynk; and in the meane tyme Holman had taken up his dagger and shrunk away. This examynat knewe not whether he wyllid Vigers and other that they were to looke to the matter, for that the fellowe was sort hurt and in danger; and so went on his journie."

The "Miracle Plays" alluded to by Chaucer \* were exhibited at Canterbury during the middle ages. To the Guild of Corpus Christi in particular, was assigned the Drama or Mystery in forty acts, which traced the whole progress of Bible history, beginning with the Creation and ending with the Last Judgment. This Guild was held in Holy Cross Church, Westgate.

Pageants were likewise numerous. The commemoration of the Martyrdom of Saint Thomas constantly recalled the people to the leading events of his life and death. An entry in the Records, A.D. 1504, gives many items of the preparations on one of these occasions. The image of the Archbishop was mounted on a carriage and drawn about the city. Thus we find—"One Thomas Starke, carpenter, and his fellowe, are paid 3s. 8d. for making the pageant, which took them four days." A great deal of timber was used on the occasion, although at a

\* Prologue, Wife of Bath's Tale.

cost apparently small, 2s. 8d. being paid for "108 fote of borde, bought for the floring of the same pagent." "Item, ale spent, 1d.; to four men to helpe to carry the pagent, 8d.; and to Jamys Colman, for his horse hyre, 4d." "Item, to Gylbert, paynter, for painting of the awbe and the hedde, 6d. Item, for lynen cloth bought for Seint Thomas's garment, 6d.; for a dosyn and-a-half of tynen sylver, 9d. Glue, and earthen pot, and 'packthrede,' cost together 3d." "Item in colys (coals) to mylt the gleue, a reward gevyn to Thomas Fleechere for forgyng and making the Knygtes' hernes, to Johan a tent for the hyre of a sword and for wasshyng of an albe and a amys," total 10d. Gunpowder, among other items, was purchased, the cost at Sandwich being 3s. 4d., and 1d. for talowe for the whiles (wheels). A.D. 1521, the pageant is repaired, and among other charges for it we find 12d. paid "for a quarter of lambe and brede and drink for the Knyghtes and other that holpe to carry the pagent after the watch." The Prioress of St. Sepulchre received 20d. "for the standyng of the pagent in her barne this year."

Music and Glee Singing, which were the dear delights of our Saxon forefathers, formed no inconsiderable portion of the former amusements of the citizens of Canterbury. As early as A.D. 1523, we find that 6s. 8d. was given as a reward to the "King's Minstrels," and A.D. 1546, 5s. is bestowed upon the "Prince's Players at the 'Chequers,' playing before Master Mayere and his brethren." "The King's Jesteur," receives 2s. Masquing, mumming, and athletic performances, such as are exhibited by the acrobats and tumblers in our streets at the present day, were among the most popular of ancient amusements.

The Minstrels, as a fraternity, were very early incorporated, and allowed to bear a scutcheon and banner, and appoint wardens and other officers. Some of their regulations, to which we shall hereafter refer, are curious.

Bull Baiting seems to have been a business as well as an

amusement; and it was at one time carried on in Canterbury with infinite zest. We may imagine the confusion, riot, and clamour, in such places as the "Butter Market," once denominated the "Bull's Stake," when one bull was baited after another by the butchers; the meat of these animals, by order of Burghmote, not being allowed to be sold unless the bull had been baited previously to his being slaughtered. Now and then an infuriated animal broke from the stake, carrying terror and confusion before him as he frantically rushed through the narrow thoroughfares of the Mercerie, followed by shouting butchers and by yelling dogs, scarcely less savage or brutal than their masters.

Cock Throwing, that is setting up a live cock and throwing libbits at him until he be dead, was another city amusement. Doubtless this sport was the origin in times more humane of the practice still kept up at country wakes and fairs, of throwing missiles at various small articles on sticks.

Cock Fighting and Dog Fighting entered considerably into the amusements of certain classes.

Among the Guilds and Fraternities were the Hackney men, whose business was the letting out of horses, and various ordinances were at an early period adopted for the regulation, not only of the charges for milage and stated journeys out of the city, but a tariff was enacted at what price a smith should furnish them with a nail or a horse shoe. The prescription of stated prices held good with almost every article—a rule in itself as useless as it is pernicious.

These restrictions on trade, however, prevailed generally throughout the country from an early period down to the eighteenth century. The towns early possessed certain franchises, and the Burgess or Citizen was comparatively free from the services of the great landowners; he exchanged his servitude for one much less oppressive, but he had nevertheless as a member of a Guild or Fraternity to suffer many absurd and vexatious exactions. He must, in the first place, acquire his

freedom, which he could only do by birth, servitude, purchase, or marriage with a freeman's daughter,—without this privilege he could carry on no trade or calling. Then it was necessary that he should attach himself to the Fraternity or Guild of the art, trade, or mystery, which he wished to practise. Thereupon he became liable for various services, and for payments to wardens and other officers; whilst great demands were constantly made upon his time, he being subject to certain fines unless he attended the meetings of his Fraternity to celebrate particular festal and ferial days\* in the appointed church or monastery; whilst the marriages and funerals of his associates were all occasions for ceremonies and processions, which it was incumbent on him to attend.

There are numerous decrees in the Court of Burghmote for the institution and regulation of these Guilds. Their origin dates back to a remote period. An ancient deed in Anselm's time records an exchange of tenements in Canterbury, made between the family (Prior and Monks) of Christ Church and the Knights at Canterbury of the Guild of Merchants.

In the 15th century the various trades and professions became generally incorporated, and many old fraternities were revived, and new statutes prescribed for them. The Barbers, Surgeons, and Physicians were incorporated 13th Henry VII., 1498. This guild was reconstructed, A.D. 1544, when the Physicians were excluded. In the older document, "Master Stephen Faye, doctor of phisic, Master Pasca, physician, Robt. Dine, and Wm. English, with others, the whole companie of the whole crafte and mystery of Physicians, Surgeons, and Barbers, are instantly required, and with most effectual labour desired, to have good rules and orders within their craft and mystery." The ordinance then prescribes the regulations:—First, relating to the appointment of a Warden and Beadle; secondly, desiring that no one belonging to the said crafte of

\* Holydays—Saint Days.

Physicians, Surgeons, and Barbers, shall *not* shave *no* man on a Sunday upon pain of forfeiting 6s. 8d. The members are called "Brothers"; "Sisters," however, appear to have been admitted to this guild, but in what capacity does not appear. Midwifery was practised exclusively by females; and ordinances were made intrusting to them the keys of certain gates and posterns, that they might have ingress and egress of a night; all other parties being strictly prohibited from using the same.

The classification of Apothecaries, as professors of the healing art, somewhat perplexed our forefathers. They seemed to have considered them a sort of supplementary genus, which those engaged in arranging the natural history of professions did not know how to classify. Accordingly as late as A.D. 1690, apothecaries, grocers, chandlers, and fishmongers, are all lumped together in one fraternity; and thus united they address the Burghmote in a most ungallant petition, against the ladies, the prayer of which thus concludes:—

"That your petitioners sett at great rents in their houses, and pay taxes to their Majesties (William and Mary), the minister, church and poor, respectively, and undergo all troublesome offices, as Borsholders, Constables, Churchwardens, and Overseers of the Poor, which women are not taxable to do; and if women be suffered to interlope into the trades of the petitioners, the same will tend to their ruin and undoing. No man will never put his son to be an apprentice to your petitioners, when any woman may set up in trade."

Reverting to the guild of Barbers and Surgeons as reconstituted A.D. 1544, we find it ordained "That no manner of forener, whatsoever he be, from henceforth shall come into the seid citie with any pott, basen, knyf, or shavyng cloth, or any other thyng belonging to the seid crafte or mystery, to the intent to shave any man, or otherwise to trym any berd, except he be free of the said crafte or mystery in the seid citie, upon payne to forfyte for every tyme doing the contrary, 3s. 4d." A prohibition then follows against "Any Brother washyng or shavyng any berd, or polling any head, or otherwise trymmyng

any berd, except at fower Sundays in the time of harvest (the said fower Sundays to be appointed by the Master and Wardens), or except it be at tymes of necessite for sum grete man, or for Maister Maier, or any of his brethren, upon payne to forfeit for every default 3s. 4d." It is further ordered that no person of the "seid crafte shall not take no less for polling a hed than 1d., and shall not poll any hed, nor trym a berd under the price of 2d.; and if it shall fortune any of the seid crafte and mystery to shave any man for the quarter, then if he be a temporal man he shall pay for the shaving 6d., and if a spiritual then 8d.," &c., &c.

We might note in passing, the eccentricities in spelling in these extracts; varieties occurring often in the same document. The use of two negatives also, not to make a positive, but to confirm the negative, as in the ancient Greek, and some other languages, has a higher authority than that of these poor corporation scribes; and, from examples in Shakespeare and other writers, was not considered as a violation of grammatical rule.

The Guild of Shoemakers.—By a decree of Burghmote, A.D. 1518, it was enjoined, "That every Brother Shoemaker, Cobbeler, or Corner, that will sett up and occupy as a maister within the said citie and libertye of the same, shall pay to the wardeyns of the seide crafte, or ever he sett up and occupy, 3s. 4d. to the maintenance of the aforeseide brotherende, upon payne of forfeiture of 6 lbs. of wax." The Fraternity were ordered, "To come to Saint Augustine on the Feast of the Assumption, and of Saint Crispin and Crispinus, and there make their solemn offering at the mass, upon pain of forfeiture of 2 lbs. of wax." Also, "That if any of the seide fraternite, dwelling in the liberties of the seide citie, intende to be married, then he shall give knowledge of hit to the wardeyns of the seide fraternyte three daies before the marriage, and then the seide wardens to give a commandment to the bedill of the same fraternite to name the brethren in due time to go with him

from his dwelling place unto the parisshe church where the matrimony shall be solemnised, and to offer with him."

The death and burial of a brother likewise caused the warning of the fraternity. "Upon the next ferial day after his burial there was enjoined a 'dirige' of the Austen Friars"; the next day a mass of requiem, the wardens to be present, and to offer each of them 1d., upon pain of forfeiture of 2 lbs. of wax. The same ordinance further enacts, "That the bedill shall see that the dedde body of every brother have four torches to bring him to the grave, and four tapers to be lighted or borne about his corpee or herse if his body be in the church in the time of dirige or mass, except there be two corpses in one day, when the seide torches and tapers are to be equally divided between them, upon pain of forfeiting 2 lbs. of wax, to be levied and divided in form aforesaid."

This was a more imposing ceremonial than any poor shoemaker can hope for in the present day. The contributions required for these occasions must have pressed heavily upon indigent brethen in the Fraternity.

The Brewers and Bakers.—The bakers being divided into bakers of white bread, and bakers of black bread, neither being permitted to interfere with the occupation of the other, had their Fraternities. To these we may add the Smiths and Armourers, Inholders, Saddlers, Pointmakers, Whittawers,\* Jerkmakers, Collarmakers, Cobblers, Woollen Drapers, Tailors, Mercers, Linen Drapers, Cappers, Girdlers, Silk Wire Sellers, Minstrels, &c.

We are unable to determine the precise date at which these Fraternities were first incorporated, but ordinances and rules were prescribed for many of them at the end of the sixteenth century. We must content ourselves with a few particulars concerning the Minstrel. The profession of minstrel, which

\* Whittawers, Fusarers, or Fusters—Saddle-tree makers.—*Survey of London*, A.D. 1735.

among the Celtic and Teutonic nations was synonymous with that of poet, sometimes with that of priest or prophet, was lowered in comparatively modern times to the occupation of men, who disjoining the composition of song from the practice of their profession, were nothing more than singers or performers on musical instruments. These instruments were pipes, bag-pipes, tambourines, guitars, tabors, drums and trumpets. Chaucer alludes to the "note, harp, lute, gitene, organ, and ribible."

In the reign of Edward II., the profession had become so abased by being adopted by worthless and idle persons, who assumed the profession and garb of minstrels, and travelled about the country in bands, sometimes under the title of the "King's Minstrels," demanding, with insolence and authority, fees and gratuities of the public, that it became necessary to check the abuse by special enactments and proclamations.

Restrictive measures were also adopted by Edward IV., although he is said to have revived the ancient order of Minstrels by incorporation, by giving them for better governance a Marshall and two Wardens. Sisters were admitted to the Guild, and we may doubtless trace in their appearance the revival of the glee maidens of Anglo-Saxon times. The minstrel's glory, however, was gone. Unlike Bard or Scald, he occupied no position whence effectively to appeal to the heroic actions of the past—to arouse noble and elevated thoughts, or to awaken such feelings and aspirations as the highest order of poetry never fails to do. Other sources of enthusiasm undoubtedly existed, but the incorporated minstrel with his pipe, ribible, horn, or drum, playing "from benches or barrel heads, to boys and country fellows," no more represented a Taliesin or a Modred, than the ballad singers of our streets do the Rhapsodists of Greece.

We find in Canterbury, in the early part of the reign of Henry VIII., an account of a Guild called the "Fellowship of Waits and Minstrels," some of the regulations concerning which



were as follows :—Ordered “That all waits and minstrels that noo doo inhabyte, or hereafter shall inhabyte, in the seyde cytye or the suburbes of the same citie, shall be one felowshyp, and called by the name of the crafte and mystery of ‘Mynstrells,’ and so shall continue for henceforth for ev’.” It goes on to prohibit any minstrel from joining with any foreign minstrel for the purposes of his art, and “for any fremane usying or practysyng the seid crafte or mystery of minstrells, to take any may-game, garland, chylde, or wedding, out of any other freman’s hand, uppon payne to forfeit, for every suche default, 3s. 4d. ; nor to any four minstrells to take any suche weddinges, dedycacons, may-games, or garlands, from any freeman usyng or practysyng the seid crafte or mystery, within the seid citie, upon payne to forfeit, for every such default, 6s. 8d. ; nor to any such persons, &c., to play upon any instrument of a Son-day in time of masse or evensong, in any inne, taverne, or any other place, except it be at a wedding, or a place where he is hyred, or at the commandement of Mr. Maier of this citie for the time beyng, or any worshippfull man ; and also, except it be a freeman sitting at his owne home to tune hys instrument, or a foren mynstrell sitting at his ost’s, tunyng his instrument, uppon payne to forfeit for evy tyme doying the contrary, 3s. 4d.” Also, “That if any of the said crafte or mystery, at any time hereafter, in sport or in malice, doo call one another ‘knave,’ or any other vyle words, then every personne, &c., shall forfeit for every time he so offend, 12d.” In the reign of Elizabeth this fraternity was permitted to bear a scutcheon of arms. During the period of the Commonwealth, the guilds were broken up or remained in abeyance, but were revived in the reigns of subsequent Sovereigns. Although the Guild of Minstrels in Canterbury has long been defunct, there has ever been exhibited in this city in the cultivation of music, a taste, ardour, and excellence, unequalled by any other community in the county, perhaps the Kingdom at large.

We must conclude our notice of the Guilds of Canterbury

by a few remarks on those Miracle Plays and Mysteries, which were formerly exhibited in the church at Westgate, by the Guild of Corpus Christi. Dated A.D. 1504 is a decree of the Burghmote, "for the sustentation and continuance of the play called 'Corpus Christi.'" It was performed during Lent, and upon certain festivals, and is otherwise denominated "Ludus Coventriæ," from having been first exhibited in that city. The prologue to the play was delivered by three persons.

A decree of Burghmote states, that a Play having been originally "used and continued within the same citie, called 'Corpus Christi Play,' as well to the honour of the same cite, as to the profite of all vitelers, and other occupacions within the same, and which play before this time was maintained, and plaide att the costs and charges of the crafts and mystriers within the same citie, had now of late daies bene left and laide aparte, to the grete waste and decaye of the seide cite, and for lacke of good order yng of certain crafts, within the seide citie, not corporate,"—the ordinance then proceeds to remedy the evil complained of, by ordering the union and incorporation of all the crafts for the support and performance of these Plays.

The original foundation of "Corpus Christi" is unknown, but in the time of King Henry VI., it is said "to have been in existence from time immemorial."

The Brotherhood called themselves the Fraternity of "Jesus' Maas," and maintained a Chaplain, and possessed lands and houses, out of which a priest received an annual stipend of £7, including the expenses of wax and wine used in the church. This Guild, according to Somner, was dissolved in the time of Edward VI.

These performances, which dealt with the most sublime subjects in a manner which appeared from their style, dialogue, and scenery, to exhibit a combination of the ludicrous, the sacred, and the familiar, were a source of immense attraction to the people of England. Nor was the interest they excited confined to the lower classes, for we find that shows, masques,

and pageants, were constantly exhibited before the Sovereigns of this realm, both publicly and in private.

Henry VIII. and Wolsey had their entertainment of "Salvage Men" and grotesque monsters. Elizabeth delighted in giants, dragons, and colossal heathen gods; and James I. took especial pleasure in the personification of the cardinal virtues, who delivered long-winded latin orations and scholastic disquisitions to his heart's content.

The ancient mysteries performed by the Guild of "Corpus Christi" frequently exhibited the august personages of Holy Writ in a sort of comic burlesque; and one strong part was Noah and his wife fighting, previous to their entry into the ark,—a point which not only awakened the undisguised glee of the diabolic personages of the drama, but called forth the unbounded applause of what might be considered the pit, slips, and galleries of the devout audiences at Canterbury in the "Olden Time."

The Ecclesiastics of the middle ages generally looked upon these performances with favour, and appointed Priests and Chaplains to their support. Not so, however, did the Fathers of the Church regard them. Cyril openly denounced them; Augustine held that those who went to these plays were as bad as those that composed them; Tertullian, Clement, and Basil of Alexandria, repudiated their performance. Their existence is said to have dated from a very early period. A Jewish play in Greek iambics, the subject being the "Exodus," is supposed to be the first known drama on a scriptural subject.

The various Guilds and Fraternities of Canterbury continued in force until the middle of the eighteenth century. Their termination was sudden and undignified.

Thomas Roch, A.D. 1745, a cabinet-maker, native of Wales, but born in Dublin, having settled at Canterbury, and purchased his freedom, was immediately afterward called upon by the "Builders," to which fraternity he was considered as bound to attach himself, to pay to the Master and Wardens the sum

of £4 for dues and fees. Roch at first resisted, but after a time paid the demand. Objecting, however, to the manner in which this sum and other monies similarly obtained were spent, and having likewise a strong suspicion that the demands made were not only unjust but illegal, pressing as they did with peculiar severity upon young tradesmen just entering into business; and other exactions having been made upon him, such as a payment per head for each workman he employed; he determined to resist the impost. Upon his refusal to pay, a process, followed by a declaration, extending to 192 sheets, for a sum of £1 4s., was served upon him. His request to inspect the charter and bye-laws not being complied with, he had to move the Court of King's Bench to obtain a sight of the same. Herein was found no authority for the exactions that had been oppressively levied for a long series of years. Several of the Aldermen being Masters of Fraternities, the Corporation lent their utmost authority to the prosecution of the demands against Roch. Failing in their attempt to adjudicate in their own local court, the prosecutors carried the case first to the assizes at Rochester, then before Lord Mansfield at Maidstone. Here, A.D 1758, the plaintiffs who declined to produce their sham charter, were summarily non-suited. The decision caused the general break up of the Guilds and Fraternities, although some of them lingered on a few years longer. The principle, however, was established by the courageous resistance of one man, that compulsory contributions to them were illegal, and that for a long series of years the great mass of the freemen had been most unjustly taxed for the benefit of a few interested officials.

### The Castle.

The Castle is mentioned in Domesday Survey. We have no description of the edifice at that period; probably it differed entirely from the present building, which is of Norman construction, and of similar design and plan to that at Rochester.

The Dauphin of France, afterwards Louis VIII., when he invaded England to wrest the regal authority from King John, A.D. 1216, received the submission of the Castle at Canterbury.

That there was a Castle at Canterbury before the Conquest is most certain, and at that period the King had it for certain burgages in exchange with the Archbishop and the Abbot of Saint Augustine. Henry II. considerably increased its extent and fortifications. As early as the reign of Edward II., a common gaol or prison was kept within it, and according to Lambarde, it was at one period the principal gaol of the County. When it ceased to be employed for this purpose, at least about 1577, it fell into neglect and decay.

It still presents an imposing appearance, and although deprived of its tower, its great extent, for its area is eighty-eight feet by eighty feet, and its walls about eleven feet thick, give some idea of its former strength and magnificence.

On the third, or state floor, were large arched windows; at the north side was the grand entrance, now bricked up, and concealed by the works of a gas company. Under this entrance, as in many Norman Castles, was the principal dungeon. There were, however, other places of confinement; in one of these the Jews, under one of the persecutions which that people suffered from the bigotry or the avarice of the age, were confined.

Dr. Plot mentions that, in his time, A.D. 1672, many of the stones on the north-east staircase were inscribed with versicles from the psalms, in Hebrew characters. The writer of this work has in vain endeavoured to find some of these interesting relics. Much of the fabric and materials of the Castle have

been year by year destroyed, or used for building; and some idea of the extent of this ancient fortress may be surmised, by noting its present remains, and then surveying the number of small houses in its immediate neighbourhood which have been constructed from its materials.

### *The Dane John, or Dungeon Mound and field.*

There are several entries in the Records in respect of the above locality. It appears to have been the property of the citizens from time immemorial. Here they shot at the butts with arrows, and here at a later period they practised at the target with "blundering musquets," culverins, and other fire-arms.

Much speculation has been hazarded respecting the origin of the Mound, and some antiquaries have considered it to be an erection analogous to Silbery Hill, and other tumuli, coeval perhaps, with the ritual of the Sabeian or Druidical form of worship.

The name assigned to the Mound is variously written—"Totam terram nostram quam habuimus ad Danganem," Danzonem; also, "in campo qui vocatur Dangun," in a deed; 14th Edward I.; likewise "juxta le Daungeon," as also in old rentals of the Cathedral, \* and Roger Brent in his will, dated 1486, mentioning his manor there, calls it so, and the hill hard by "Dungeon hill." The common and prevalent impression is that the name is a derivative from the Danes, as if of the Danes, "Danes' work," being the production of these marauders in some attack upon the city. But its propinquity to the Castle, and its similarity to the Donjon Mounds commonly erected near the stone castles of the Norman proprietors, appear to point out both its origin and its denomination. Leland, who wrote his *Itinerary* in the time of Henry VIII., informs us that

\* Somner.

many years previous to his time, men seeking for treasure "at a place cauled the Dungen, where Barnhale's house is now, and ther yn digging, thei found a corse closed in lead." On the Mound, we are also informed, an ancient windmill once stood. There were anciently two mounds, and the one which remains was once covered with oaks, which, in the time of Elizabeth, a certain Hugh Johns was permitted to cut down, "provided he plant twenty ashes or elms and keep them to grow."

From time to time, however, the right of the citizens to take pastime and recreation in this ground appears to have been disputed, and the Dungeon field, modernly "the Dane John," seems to have been constantly a subject of contention between them and the parties to whom the Corporation leased the manor. Thus a certain William Pennington cuts a deep dike between the Mound and the Ridingate, to prevent the ingress of the citizens into their accustomed pleasure-ground. Pennington while his party remained in power, set the Commonalty at defiance; but no sooner had the battle of Northampton given a temporary ascendancy to the opposing faction, than "the said William Pennington," according to the deposition of a witness upon a trial, "was summarily beheaded nigh unto the said ground, owing to the great grudge which the city had against him." But why behead him? There were gallows enough in the old city? We have it on record that there was erected a gibbet fifty feet high in the reign of Edward I., opposite the Rush market, upon which the earl of Athol was hung for taking part with Baliol against the King of England in his Scottish wars,—hung, but cut down before he had expired; his head was hewn off, and his body burnt. There was a gibbet at the Bullstake upon which one of the Mayors of the city, Nicholas Faunt, is said to have been executed for taking part with the insurgent Falconbridge. There was a gibbet at Oaten Hill. This spot, level enough now, was one of some elevation, and upon it stood a cross. There was a gibbet at Well Lane, near the Mote Park Wall, leading to

Fordwich ; and we find that in the reign of Edward IV., a commission was set on foot to plant a gallows at Chalder's Elm. But as if these places were insufficient, the Monks of Christ Church erected a gibbet for their own especial use, at Hollingbourne, in Kent, for offenders of course who fell within their jurisdiction.

There was a Pillory near Butchery Lane, a City Stocks, several Whipping Posts, and there are numerous entries ordering "new cucking stools to be made for the ladies." The branding of offenders with hot irons was a favourite practice. About the middle of the 16th century 20d. is paid to "One Daniel, for making two marking irons for vagabonds."





## Local Government and Political History.



THE spear was the characteristic weapon of the Anglo Saxon, and the pike became the arm of the English people at a later period. At Canterbury, A.D. 1564, the Aldermen and Councillors and certain inhabitants are enjoined to keep in their homes "one armed pike." A few years later, an armourer, as a salaried officer, is specially appointed, and it is about this period that we find frequent assessments are made on the city to provide soldiers, ships, and powder. Sixty years later, the entries in the Burghmote Records evidence the increased demands made by the Government upon the citizens for warlike purposes, or for the defence of the city itself.

A.D. 1634, King Charles I. makes a demand for a "ship of war to be set forth at the expense of the citizens." The Chamberlain is directed to proceed to London to remonstrate against a charge so unpopular, but without much effect. Earnest letters follow, appealing to the High Sheriff and to the Mayor of Dover. The Sheriff of Canterbury is directed to attend, and a sort of compromise is effected, by a payment of £5, one half of which is devoted to their "Grace's Secretary" as a gratuity. But a small portion of taxes thus levied without the sanction of Parliament seem to have reached

the Exchequer, and this doubtless aggravated the unpopularity of these and similar exactions.

A.D. 1638, a cess is levied on the city to purchase powder "for its defence in these perilous times." The year following the citizens are taxed towards raising an army for His Majesty against the Scots; eighty soldiers were required. In mitigation of this demand, the Corporation appeal to the Lord Lieutenant, asserting that as the whole county was assessed for one thousand men, thirty-six men only was the proper contribution for Canterbury. However correct may have been this computation, the citizens subsequently are compelled not only to furnish the eighty men, but the next year to raise fifty-five more, and to find sundry horses and carters.

Cromwell, three years later, A.D. 1642, acted with still greater rigour, for the citizens are not only assessed for their proportion of one thousand men, but also for their contribution for raising one hundred horse soldiers. They pleaded that they had already sent into the North eighty arms, one hundred and twenty men to Dover Castle, and in money, £2,600, to London. As the city only the year previous had been fortified at the common charge, such public burthens must have been severely felt.

At this time Canterbury was in the hands of the Parliamentary party, and was put in full defence; yet by an order made the year following the ordnance on the Dungeon Hill and at the Castle was ordered to be dismounted. From this we learn that the Dane John Mound had been armed for the defence of the city. A.D. 1645, the importance of preserving Canterbury for the Parliament is manifested by £400 being expended by the Government at Westminster in strengthening the fortifications of this city.

A curious entry occurs in 1651, respecting an order made upon the bachelors to furnish arms; and then, as if the fair spinsters resolved not to be behind hand in patriotic exertions, they contributed to the provision of a piece of ordnance, as we

find from the notice of a committee appointed to examine into the same. The bachelors then came forward with a further contribution.

The spoliation of the Cathedral, if much remained of value after Henry VIII. had plundered its most costly shrines, the destruction of the ornamental portion of the tombs and richly painted windows, together with the ripping up of the incised monumental brass plates from the pavements of various portions of the building, as the floor of the Chapter House attested, is well known to have been the work of some unworthy adherents of the Commonwealth party. An entry in the Burghmote Book, A.D. 1645, notes that sundry iron and iron work brought from the Cathedral, is sold for the use of the city.

The history of Richard Culmer, or "Blue Dick" as he was denominated by his adversaries, throws some light upon these proceedings. This noted iconoclast was born in the Isle of Thanet, educated at the Canterbury Grammar School, and afterwards graduated at Magdalen College, Cambridge. He became minister of Goodneston, in Kent, and was suspended, "ab officio et beneficio," for refusing to read "The Book of Sports" on the Sunday. In 1644, he published "Cathedrall Newes from Canterbury, showing the Canterburian Cathedral to be in an abbey-like corrupt and rotten condition, which calls for a speedy reformation or dissolution." Two replies came out to this.

In 1644, Wharton, a Royalist writer, informs us that Culmer "was thrust into the vicarage of Minster upon the rejection of Dr. Casaubon, when he took down the cross from the spire of the steeple, defaced the windows, and pulled down the hall in the vicarage house,—a man odious for his zeal and fury." He lived to the Restoration. Culmer was one of those appointed to detect, and to cause to be demolished, the so-called superstitious inscriptions and idolatrous monuments in the Cathedral at Canterbury. He appears to have been a man somewhat violent and indiscreet.

We give his own words whilst he describes part of one of his day's handiwork in the Cathedral, August 26th, 1642 :—  
“ Many window images, or pictures in glass, were demolished that day, and many idols in stone. A minister (meaning himself) was on the top of the city ladder, near sixty feet high, with a whole pike in his hands, rattling down proud Becket's glasse bones.” Thus was partially destroyed the great North Window. It was a true, yet a grotesque type enough of the times, to see this “ Minister of the Gospel ” on a ladder, pike in hand, demolishing the Cathedral windows ! The troopers, after hewing the altar rails to pieces, thumped away upon the organ, or, as Culmer calls it, “ the case of whistles, which never were in tune since.”

Culmer was accused, January, 1660, of being implicated in the plot for which Venner, Houghkin, the Anabaptists, and the Fifth Monarchy men, suffered. He was apprehended whilst riding down Chatham Hill, whereupon being committed for a time, he was asked, among other examinations, “ Why he brake those famous windows in Canterbury Cathedral ? ” To which he answered, “ He did it by order of the Parliament ; ” and being interrogated further, “ Why in one window, representing the Devil tempting Christ, he brake down Christ and left the Devil standing ? ” He said, “ he had an order to take down Christ, but not to take down the Devil.” Culmer died A.D. 1662, and was buried in Monkton Church.

In 1648, the feeling of loyalty is once more predominant among the citizens of Canterbury. A fleet in the interest of Charles II. being in the Channel, a rising in his favour takes place. Arms and ammunition are brought into the city, the authority of the Mayor and Corporation is denied and opposed, the gaols are thrown open, and the war cry of the Stuart is once more ringing in the streets and public places. The triumph of the royal partizans, however, was of short duration, the commandant of the Parliamentary forces, although the gates were thrown open to him, scornfully enters the city by a

breach vindictively made in the walls, and order is again restored.

At length the Restoration takes place. Royalist soldiers are quartered in the city, and the inhabitants have to support them. A few years later, the influence and example of the government in its stride towards despotic power, and its suppression of religious liberty, appear manifest in the proceedings of the City and Corporation itself. A Mayor is appointed by the Court to overawe the citizens in direct contravention of their charters. Indeed, the King had scarcely been seated on his throne before a royal letter is received, calling upon the Corporation to dismiss the Crier and Bellman, these humble officials being declared to be disaffected to his Majesty. This was a great matter, indeed, for a royal letter; but the prerogative in those days comprehended the minutest and the greatest things, and possessed a restless spirit of activity, which harassed by petty vexations, as well as by open violence. A certain Christopher Peck is appointed instead of the disaffected Bellman, and ordered to have a coat of green cloth at the city's charge.

Henry VIII. had resorted to violent measures to enforce obedience to his spiritual supremacy; and the field opposite the Dane John mound attested, in the reign of Queen Mary, the devotion and moral courage of martyrs who perished in the flames. Elizabeth pressed conformity in matters of religious belief and practice nearly as far as Mary had done. In the 5th year of her reign the Corporation had decreed, "That all householders should attend morning and evening prayers at the church of Saint Mary Bredman, or forfeit 2d. for every house." Two years later, this ordinance is modified by a resolution to the effect "That one person attend for each house, except those who live by labour, or forfeit 2d. to the poor-box for each default."

In the early period of the Revolution, a certain freedom of conscience was permitted. A.D. 1639, the Corporation re-

solve, "That the 5th of November be kept as solemnly as hithertofore, excepting that every man may go to what church he please." The Puritanical spirit of the times had already suppressed the "Waits and Minstrels;" and, as our preceding pages have shown, in the attempt to secularize Christmas day, produced an insurrection.

Twenty years later very different measures are taken. A.D. 1662, the Corporation are ordered "to go to the Cathedral every Sabbath Day;" and a certain Mr. Holman is appointed to take notice of defaults, with a view, doubtless, of fining the absentees. Two years previous some of the Aldermen and Common Councilmen had been fined for going to the Cathedral without their gowns.

A.D. 1681, it is ordered that citizens elected Aldermen be fined £30, and those elected Common Councilmen, £20, unless they partake of the Sacrament according to the form prescribed by law. The year previous, certain members of the Burghmote had been removed because they had not taken the Sacrament, "according to the Corporation Act."

In 1684, "Dissenters" are alluded to by name; and Churchwardens are enjoined to send in a list of all such persons residing in each parish. A.D. 1698, Rest Fenner and other Dissenters are fined for refusing to take upon themselves corporate offices, subject to the tests and subscriptions required by law. Even as late as 1751, the City Treasury at Canterbury was replenished by fines levied upon Dissenters.

On the other side, it is but fair to record the extravagancy of the Puritans. We have an instance in the iconoclastic ardour of Culmer; and doubtless owe to a similar zeal the despoiling of monumental remains, and the destruction of many a beautiful work of ancient art. Nor ought we, in allusion to these times, and the antagonistic spirit which the success of alternate principle or party produced, to omit a notice of the celebrated antiquary, William Somner, whose work on this city remains a lasting record of his industry and

learning. In the year 1640, Somner, who held the office of Deputy-Registrar to the Archbishop, presents to the city his book on "The Antiquities of Canterbury." The times, however, were full of change and tribulation; an ancient monarchy was breaking up in the tempest of revolution, and the shibboleth of strange cries and watchwords filled the air. Somner, who had been elected to a corporate office, and who was well known for his attachment to monarchical principles, having refused to be sworn in, was in the year 1659 mulcted in fines, which speedily accumulated to £20.

At the Restoration, and under the reaction which then ensued, all the Aldermen, Common Councilmen, and officers, even down to the Sword Bearer and Crier, supposed to be favourable to the Commonwealth party, were displaced, and Somner's fines remitted; not however under the plea of their injustice, but because "the said William Somner, had been instrumental in persuading the Archbishop, his grandfather, to bestow Ward gates for this city at his own expense."

Somner's work on Canterbury is a standard one of its class, and all succeeding writers of the history of the city or its establishments, have been more or less indebted to the materials he amassed and arranged.

The Cathedral Library exhibits his exertions as an antiquary. To this establishment he presented his "Dictionarium Saxonicum." Here likewise was preserved the manuscript of his treatise on the Roman forts. Indeed, according to Mr. Botfield, in his "Notes to Cathedral Libraries," many of the books in this collection contain his marginal annotations, and attest the extent of his reading. Here also were preserved his "Miscellanies," consisting chiefly of letters relating to the affairs of the Cathedral, and containing curious remarks on the characters of many incumbents in the Diocese; Somner also annotated "Orosius Saxonice," and the celebrated "Paraphrase" of the Monk Cadmon. Somner lies interred in Saint Margaret's Church,—a marble tablet erected by Barbara, his

second wife, daughter of John Davison, at her sole cost, A.D. 1695, records that Somner was born 30th March, 1606, and died 30th March, 1669.

Reverting to the political history of Canterbury, we find that in 1683, a "Quo Warranto" was served upon the Mayor and Commonalty, calling upon them to show by what right they held their liberties and franchises. A.D. 1683-4, Charles II. demands of the citizens their charters, in order to deprive them of their Municipal privileges. The citizens, powerless against the Court, are compelled, April 1st, 1684, to make an unconditional surrender of their rights and privileges, many of which they had held for centuries, and which had been bestowed and guaranteed by numerous charters, and received the sanction of all previous Sovereigns. In vain did the Mayor, Recorder, and citizens remonstrate. "In token of their loyalty," so ran the phrase, they were compelled "to surrender to the King, his heirs, and successors, all the manors, messuages, and lands, whereof they had been seised in right of their Corporation, and all the charters and franchises of the City, and on their knees to beseech him to accept the same." The Recorder was ordered to draw an absolute and unconditional surrender. The citizens had asked the King to re-grant the same, fondly hoping that the Royal commands were merely an excuse for the payments of a benevolence, or a plea for exacting a heavy fine. They were mistaken. The Monarch had deeper designs than merely to replenish an exhausted exchequer; he aimed at governing the realm by the strength of his prerogative alone. Charles did indeed accord to Canterbury, that same year, a charter in which the names of a Mayor, Recorder, Councillors, and officers, were all engrossed, the same being appointed at the sole nomination of the Crown. In this charter was inserted a clause reserving to the King in Council power to displace, at any future time, any member of the Corporation he might deem fit.

For this iniquitous charter, or the renewal of the old one as



the citizens expected, various sums of money amounting to £50 and upwards, were expended by Sir Paul Barrett, the Recorder, in May, 1684. Again, in the October of the same year, when Colonel Rook and Captain Roberts brought down the new charter, their expenses, with a present to the two Secretaries of State, of two roundletts of North Down ale, and fees to the Signet, Privy Seal, Hanaper, and other offices, amounted to nearly £200. Of this money, the citizens borrowed £100 of Mr. Anthony Aucher. On the receipt of this charter the city bells were ordered to be rung and the citizens entertained at the public-houses, at a still further outlay of money—as if the authorities were proud of testifying to the loss of their ancient privileges, and the return of their fellow citizens to something like political serfdom.

The above charter remained in force from the 16th of November, 1684, to 25th October, 1688, and notwithstanding some opinions \* alleged to the contrary, it appears to have been “accepted by the citizens, and acted upon both by them and the King and his successor.” †

James II., by orders in Council, dated 17th December, 1687, and 18th February, 1688, displaces and removes the greater portion of the Corporation, many members of which were his brother's nominees. He fills up the vacant places with men subservient, as he believes, to his own designs against the Protestant religion, ordering the citizens, instead of their then Mayor, Henry Lee, “to elect his trusty and well beloved John Kingsford.” The newly appointed Mayor and other officers of the Court are directed by the King “to be admitted without administering to them any oath or oaths, but the usual oaths provided for the due execution of their respective places.”

In May, 1668, this royal cipher of a Mayor has to surrender up the keys of the city and the custody of its gates to a commandment of a troop of horse! At the expiration of his term

\* Robinson, and Ald. Bunce.

† Sandys, 61.

of office, the citizens are directed to re-elect him. Being requested by the Sheriff to proceed to the choice of a Chief Magistrate, and to divide in the Guildhall "those who were for Mr. Kingsford on the one side, and those who were against him on the other, the citizens, out of loyalty, elect and continue Mr. Kingsford in office."

James, however, became at last sensible of the daily increasing disaffection of his people, and the warning signs of approaching Revolution.

A few weeks only after the re-election of his nominal Mayor, namely 25th November, 1688, he by proclamation suddenly restores to Corporations their ancient privileges; Canterbury regains her charters; the displaced members of her Corporation assume their former offices; and John Kingsford is ignominiously removed. Too late, however, came the royal concessions; the following December the monarch had quitted England as a fugitive, never to return to it again.



*Miscellaneous.*

Various causes of litigation between the Corporation, the Sheriff of Kent, the Monks of Christ Church, and of Saint Austin, the Dominican and other Friars were often occurring. A dispute arose at one time between the Citizens and the Ecclesiastics, because the latter set up a plea that they were exempt from the various imposts and contributions required for benevolences and other State exactions, which were so frequently demanded. The most constant sources of contention, however, were disputes concerning privileges and boundaries, the use of certain mills, and the diversion of their water-courses. Among places contested in respect of the limits of the city, and as lying beyond its jurisdiction, were the Monastery of St. Austin, the Boroughs of Longport and Stablegate, the Mote, St. Sepulchre, and the Hospital of St. James. There is a curious entry respecting the latter place which occurs in a memorandum among the city records. It was on the occasion of a visit of Queen Mary to Canterbury. The Sovereign was proceeding to Eastwell through Wincheap to the house of Sir Thomas Moyle:—"Before Her Grace rode Master Mayor, bearing the mace of the city, until he came to the lane leading to the meadow of the late Sir Thomas Hales, Knight; at this place Sir Thomas Moyle, High Sheriff of Kent, required Master Mayor to lay down his mace, which the Mayor denied to do, but said he would bear the mace as far as the Liberty of the said city went, which was to the utter part of the stone wall of St. Jacob (St. James); and so did. All which way the Sheriff of Kent gave place, and bore no rod; and at the utter part of the said stone wall the Mayor took leave of the Queen's Majesty, and she departed, giving him most hearty thanks." From this we perceive that the Mayor, mace in hand, rode triumphant at the head of the cavalcade.

The following entry records how a Thanksgiving was kept, June, 1688:—"Ordered, a bonfire to be made on the Dungeon

Hill, and wine to be *drunk on Sunday next*, in the evening, it being Thanksgiving Day for the birth of a Prince." This infant was the unfortunate "Pretender," as he was afterwards designated.

Nine years previous, the Prince of Orange passed through Canterbury; and we are informed, "That the Train Bands were supplied with beer and tobacco, when they kept guard at the 'Three Tuns,' during the time the Prince and the Princess remained in the city."

Before this period the Castle and the city fortifications had begun to be neglected. A.D. 1667, entries occur in the Records which indicate encroachments and underminings, and notices concerning the pulling down of the city walls, and an appropriation of the materials to building purposes. The wooden gates still remained at the public entrances; indeed some new ones had been set up, A.D. 1662, at the moderate cost of £2 8s. 6d., and the city musicians, as we are informed, played a merry strain at their inauguration.

A.D. 1687, the fair, held hitherto on the Dungeon Ground, was ordered to be removed, and "the soil levelled, but none to be carried away." In the last century, Canterbury fair was for many years held in the Cathedral yard.

A.D. 1689, the Ducking Stool is directed "to be repaired, and a new one provided for the punishment of common scolds and brawlers, the city having of late been much troubled by such people." Seated on the stool, or rather chair, through the arms of which passed a pole, penning in the offending lady, she was ducked repeatedly in the River Stour, until a cure was supposed to be effected. At Sandwich, ladies gifted with unruly tongues were buried up to their chins in the sands, and the Burgesses of Fordwich,\* a quiet little corporate town on the Stour, about two miles from Canterbury, followed the

\* Celebrated for its fish,—a species of trout found in no other waters. Camden alludes to the trout at Fordwich. Of late years the supply of fish has much diminished.

example of the cathedral city, and in the Town Hall there is still to be viewed one of these ancient machines for the correction of the infirmities of female temper.

Complaints were made in the 17th century of the quantity of tokens and farthings issued by various tradesmen in Canterbury, many of them being fabricated with metal greatly alloyed. Tokens had been issued in much earlier times, but the coining of this species of currency came into general practice about 1648, when the Royal prerogative of coining was set aside. They were cried down, but apparently without much effect, by a proclamation of Charles II. The practice of coining had not been restricted in early times to Royalty, as the Archbishop, the Earl, and others, partially enjoyed the right.

Tokens have a certain importance beyond their value, as they bear records of Guilds, Companies, Families, and even of old customs. They exhibit also the heraldic arms of Cities, Towns, Trades, and Religions, and other Corporations, and possess an historic as well as an antiquarian interest. The issue of tokens seems to have been extensive: more than sixteen hundred different impressions, consisting of pence, halfpence, and farthings, or what purposed to represent such coinage, having been circulated in England, Wales, and Ireland. Some of these exhibit curious examples of ancient weapons, implements, and costume, and of signs of shops and symbols of various occupations. The most ancient tokens were chiefly composed of lead, and were probably issued in consequence of the great deficiency of legal coin of small value. "Tokens called Setons, or Missilia, and Counters, the latter used in the computation of accounts, were also circulated."\*

A.D. 1446, there occurs an entry respecting "The Hermitage," being "part of the great Dungeon land." It would now be difficult to identify this locality, nor have we much

\* C. Roach Smith.

reason to connect it with an incident which occurred three years afterwards, when one "Bluherd," an Hermit, was apprehended for instigating an insurrection. He suffered summary punishment, his head being exposed on the ancient West Gate.

After the following manner was the Lighting of the city provided for:—About 35th Henry VIII., during every dark night, the Aldermen, Common Councilmen, and every Innholder, were severally bound to find one candle with light at their doors; and if any lanthorn were stolen, the offender was to be put in the stocks or in the pillory. The candles were to be lighted at six o'clock until they burnt out. No doubt there was considerable variation in the length and breadth of these dips, and some of them, doubtless, very soon "burnt out." This was positively all the lighting that Canterbury received except such as might be supplied by occasional links and torches; and this state of affairs continued until the middle of the next century, when the order for exhibiting one candle in a lanthorn was extended to every householder living next to the gates of the city, from the 1st of November to the 2nd of February. They must, however, have shed a dim light enough, these half a dozen little twinkling candles.

In the 6th year of Edward VI., a petition was addressed by the Mayor and Commonalty—a "humble Supplication" to the King for disparking of the "King's Park," that the same be employed for use of the inhabitants of the city. Where this park was located, we are unable to determine. The inquiry, however, is worthy of being pursued. A.D. 1535, the Corporation pay 14s. for a load of wood to burn a heretic, and 2s. to some person to burn him.

A.D. 1539, William Sanford, recalls the supremacy of the spiritual, not the lay Pope, by tolling the "ave bell," contrary to the half reformation measures of Henry VIII. A.D. 1550, there is an entry for "the burning of Arden," and the execution of one George Bradshaw. A.D. 1571, Mother Hudson is presented to the grand jury as a witch.

A.D. 1658, Robert Mills is appointed beadle. Among the duties prescribed him is, "to go with the 'hospital boys,' to wait upon the Mayor for the time being, on the Lord's day, and to whip all such as shall be adjudged to be whipped by the court of sessions of this city." The same year exhibits the appointment of a worshipful alderman to an office generally considered as somewhat derogatory to civic dignity,— "Ordered, that Mr. Alderman Knight, one of the aldermen of the city, be appointed common scavenger of the city, from the feast of the blessed Virgin now last past, for one whole year." Nor was this appointment much of a sinecure; for in the centre of a populous district there was kept an open place called the "Black Dyke," a sort of Valley of Tophet, wherein not only was cast the offal of the city, but dead horses and oxen, and there left to breed disease and contagion. No wonder the city suffered severely from several visitations of the plague.

A.D. 1663, the Mayor and Commonalty demised to "John Fry, gentleman, the ground called "Dunge Hill" (Dane John), excepting liberty for the Mayor, Commonalty, and freemen to exercise the art of shooting, as well with the long-bow, as with musquets and culverins, at marks, and to use all other games and pastimes. In 1687, there was a fair held at the "Dungeon," and an order made that the ground should not be levelled. From this we may assume that there were almost always persons in Canterbury, who, upon the plea of modern improvement, were ever ready to destroy the antiquities of the city.

There was a Royal Exchange in Canterbury in the time of Henry III., A.D. 1222; and a Mint, at which the King, the Archbishop, and the Abbot of St. Augustine coined money. It is probable that the Mint existed even in the time of the Anglo-Saxons; at all events, we have the evidence of an Anglo-Saxon gold coin, struck perhaps under the direction of an Archbishop, with the legend of "Dorovernis" on the reverse. Mr. Akerman says "This coin, at present unique, is in the French

Cabinet. The discovery of similar pieces in England would go far to settle the question of a gold coinage in the time of the Saxons.

A market cross was erected at the "Bull's-stake" in 1446, in place of an older one. Here the butchers used to bait the bulls. There was a cross at Oaten hill, called then "Salt hill," salt and oats being sold there; likewise a cross in Wincheap. There was a cross at the bottom of St. Margaret's-street, leading into Castle-street.

Near the city is the manor of Chaldecote, which, with "the wood of Thorlehot," was bestowed upon the Prior and Monks of Christ Church by Archbishop Reynolds, as a convenient place for recreation after a period of heavy duties and labour, and after the practice of "*minutio sanguinis*." This custom of opening a vein for the purpose of blood-letting, seemed frequently practised by the ecclesiastical orders, doubtless for their health's sake to evade corrupt humours, "contracted," as Somner quaintly observes, "by their unwholesome diet, feeding mostly upon fish or coarse fare." Polydore Vergil, however insinuates that all this bleeding was a sort of deception, as though they shammed sick and were perpetually ill, to obtain a dispensation for the eating of flesh, and a relaxation from their rules of diet.

The Plague made several visitations at Canterbury. Female inspectors and nurses were appointed by the authorities. The Walloons, and other refugees, were accommodated with tents in the Dungeon field. Gunpowder was exploded to purge the air during the visitation of the plague in the reign of Elizabeth; and a certain poor discarded priest, called Friar Hull, was employed during the thickest of the pestilence to go about killing the cats and dogs in the streets, lest they should convey infection, and for which perilous occupation he received the sum of 2s. paid out of the city chamber. Persons infected with the plague when going abroad were ordered to carry white wands.



Jury presentments appear to have been common for almost every kind of offence. Now a case of murder is recorded ; now a breach made in the city wall ; now a citizen is indicted for an assault made by force of arms upon a neighbour ; now for selling beer in " wooden bound pots ;" now he is proceeded against for setting up a common tippling house, or for neglecting his pavement, or for taking more than a penny for an ale quart. January, 1653, the grand jury present one William Lee, " That he not having the fear of God before his eyes, but being persuaded by the Devil, &c., to kill his wife, Frances Lee, by certain figs and makaroons, by him poisoned and compounded with ratsbane, of which eating the said Frances Lee died." 15th December, 1663, the jury present Thomas Gray, of the parish of St. Alphage, as " a disturber of the peace of the common people, and daily and openly a " common wonder" against his neighbours."

### Vineyards.

The vine, as in many parts of England, appeared to have been extensively cultivated round Canterbury. At least, we have notices of several Vineyards.

In the plan of the Monastery attached to the Cathedral, and contained in a ms. of the 12th century at Trinity College, Cambridge, attributed to the Monk Eadwin, the course of water brought into the city by means of pipes of lead from the springs near St. Martin's Hill, is traced through cornfields and *vineyards* to the city wall, and thence to various ecclesiastical buildings attached to the Monastery.

Sir Robert Atkyns, however, in his " History of Gloucestershire," has endeavoured to prove that the Latin terms used for vineyards meant nothing more than apple orchards, and that the liquor produced was not wine, though so called, but cider ! Writers, however, of good authority have alluded to the grape as being expressly grown for wine.

From a roll of the household expenses of Richard de Swinford, Bishop of Hereford, A.D. 1289-90, we find wine of two sorts alluded to: red wine imported, and white wine chiefly, if not wholly, home made. Bishop Swinford's Vineyard at Ledbury is recorded to have yielded seven dolia (pipes?) of white wine, and nearly one of verjuice. It was the custom in this country in the Roman Catholic times to bless the vineyards.

### **Mills, Navigation of the River, Markets, Trades, &c.**

In Somner's time the city contained within its liberties five water mills; but in the reign of King Stephen there were in addition seven other mills, namely, a mill at Shanford, Godleshan, Muniche Miln, Hotte's Miln, Crine's Miln or Midle's Miln, probably in the island belonging to the Friars, and the mills of Saliford and Saint Mildred. Westgate Mill is mentioned in Domesday Book as belonging to the Priory of Saint Gregory. The Abbot's Mill belonged to the Abbot and Monks of St. Augustine, Barton Mill to Christ Church, the King's Mill to the city. The mill at Westgate came afterwards into the possession of Archbishop Peckham. The old term of "Scheper-shote Miln" was applied to one of the above mills. It was probably so called from the fall of water which drove the wheel, as if written "Steep Shot Mill."

Most of the mills, however, must have been merely float mills, there not being sufficient fall through the city for more than one or two mills of any great water power. Mention is made of Fulling Mills, and one is recorded to have existed at Barton, valued from the proprietors to the city by arbitration, and taken down to facilitate certain improvements in the river. These mills were a great obstruction to the navigation of the Stour, and an Act was passed in the reign of Henry VIII. for deepening and cleaning the river, and making it navigable for boats and barges. In Elizabeth's reign, £1400 was expended

for that purpose. Many of the mills had been removed previous to this. A great flood, or rather series of floods, and want of sufficient funds, rendered abortive all efforts to maintain the Stour as a navigable river above Fordwich Bridge; the stream becoming gradually obstructed by shoals, and impassable for vessels of burthen.

Numerous wharfs once existed, at which vessels of from six to ten tons burthen formerly unloaded their freights. One of these wharves has recently been laid open to view by some drainage works done at "Coal" or "Cold Harbour," Northgate.

"The King's River," as the main branch of the Stour was called, was often farmed out by the Corporation. Thus, A.D. 1591, George Tofts and Richard Ashenton paid 4s. for the right of fishing and fowling for twenty-one years.

The serges and woollen stuffs of the Walloons were shipped in the city, probably near the water-lock by Abbot's Mill.

### Market Places, Tolls, &c.

The freemen of Canterbury were free of tallage on their goods at the London quays. The city tolls, however, were oppressive, and the inhabitants on more than one occasion endeavoured to raise a sum of money to buy them of the authorities, and to throw the markets open.

These markets were held at various places, and changed from time to time. The Cattle Market, about the 22nd of Elizabeth, was kept in the streets without Saint George's, from the Nunnery Gate, St. Sepulchre's, through Rotherschepe to Saint Michael's Gate: that is near the present locality of Bridge Street. The Rush Market, where rushes were sold, was held at the Red Well; a red pump as a sign on a house in Palace Street still indicates the locality. The demand for rushes arose from the almost universal practice of strewing them upon the floors of houses before the use of carpets became

general. The finding of coin in gardens and waste places in the neighbourhood of houses is to be attributed to the circumstance that coin dropped upon the floors of dwellings was thus carried out when the rushes were removed.

An ancient Corn Market once stood in the parish of Saint Andrew; a still older one perhaps, in the parish of St. Paul. Wine was sold at Wincheap.

It is interesting to note the progress of civilization, and the tardy developement of many branches of trades and professions in departments we should now deem indispensable. We are informed by an epitaph, once in the old church of St. Andrew, "That Stephen White, citizen (who died, A.D. 1592), was the first ironmonger that ever was dwelling in the city of Canterbury."

A.D. 1648, David Moulion, pump maker, is "tolerated,"—that is, allowed to set up in business without purchasing his freedom, "There being no other pump maker in the city."

A.D. 1665, a similar indulgence is accorded to a watch maker, upon the payment of ten shillings annually. Three years afterwards, however, we find that this tradesman was fined for selling a new clock, without having complied with the condition as above.

Even as recent as 1700, soap boiling appears to have been at so low an ebb, probably because soap then stood high among luxuries, that one Michael Crawford, gentleman, has liberty to exercise his trade at boiling soap, "to see if he can get his livelihood thereby, before he is called on to purchase his freedom."

### Dominicans, or Black Friars.

The Priory of Dominicans, or Black Friars, in St. Alphage parish, was founded soon after the year 1221, by Henry III., who is said to have built this Fraternity a Monastery on the banks of the Stour, on land given them by Archbishop Leighton. Scarcely any of these venerable ruins remain, except the chapel and adjoining premises, and the buildings on the opposite side of the river. The south gateway, built not long before the 30th Edward III., and faced with black flints, was pulled down some years since. The bridge with gothic arches has been destroyed within our own time, to make way for an unsightly, but more convenient, substitute. The Priory originally formed a square, which enclosed the burying ground; in this cemetery were buried some eminent persons. The friars possessed land on the other side of the river, down towards Abbot's Mill, and westward towards Saint Peter's; here they held orchards and pleasant gardens. The Monastery had two other gates or passages besides the one described above,—one in the street near St. Alphage church, and the other in Best Lane, near the water-lock, opposite the "Prince of Orange" lane, near the Rush Market; this passage led directly to their church.

The chapel now belonging to the "General Baptists" was the original hall or refectory of the Monks. John Wenar appears to have been the last Prior; for on 25th Henry VIII., 6th of February, five years before the dissolution, he grants to Richard Burchard, in a lease for forty years, a garden of the Friars' Preachers, close adjoining their house. The original surrender of the Priory into the hands of Henry VIII. is lost or destroyed, as it was not in existence in the records when Dugdale prepared his work on monasteries.

The Black Friar's yard appears to have been often used as a gathering ground for the citizens of Canterbury. Here,

under the then bailiff, William de Chilham, they drew up a list of grievances and items of proscription against the Monks of Christ Church, because they refused to pay towards the supply and furnishing of twelve horsemen, demanded as a contribution from the city by Edward I., for his Scottish wars. We give from Somner the resolutions made on that occasion, as a curious evidence of the times :—

“They swore and conspired against the Monks as follows :—

“*First.*—That they would overthrow the pentices,\* windows, and mill, belonging to the Monks.

“*Secondly.*—That no citizen should dwell in any house belonging to the Monks.

“*Thirdly.*—That all rents belonging to the Monks should be gathered to the use of the citizens.

“*Fourthly.*—That no man should send or sell to the Monks any victual.

“*Fifthly.*—That they should seize all the horses and beasts that come into the city with carriage to the Monks.

“*Sixthly.*—That all such Monks as came forth of their house should be despoiled of their garments.

“*Seventhly.*—That a trench should be cast to stop all men from going in or coming out.

“*Eighthly.*—That every pilgrim should, at his entering, swear he would make no offering.

“*Also.*—That every one of these commons aforesaid, should wear on their finger a ring of gold, which belonged to Thomas à Becket.”

\* Pentices, or covered ways,—enclosed alleys.



**Thomas à Becket.**

There are but few allusions to the Martyr in the city archives. Saint Thomas's Hill, we are informed, was formerly called "Saint Thomas à Becket's Hill;" and on the neighbouring eminence of Harbledown one of the Archbishop's shoes was preserved, or rather the sole of one, set with jewels or coloured stones; the which sole, as testified by Erasmus, the pilgrims, upon the payment of a fee, were permitted devoutly to kiss. It is, perhaps, not generally known that Thomas à Becket was formally unsainted by Henry VIII. This monarch ordered his Attorney-General to file a "Quo Warranto" against him for usurping the office of a saint; Becket was cited to appear in court to answer to the charge. Judgment of "ouster" would have passed against him by default, had not the King, to show his impartiality and regard for the administration of justice, assigned him counsel at the public expense. The case having been called on, and the Attorney-General and Becket's counsel fully heard, sentence was pronounced to this effect:—"That Thomas, sometime Archbishop of Canterbury, had been guilty of contumacy, treason, and rebellion, and that his bones should be publicly burnt, to admonish the living of their duty by the punishment of the dead; and that the offerings made to his shrine should be forfeited to the crown, his images and pictures destroyed, and his name erased from the List of Saints."

A.D. 1536, Henry had suppressed the lesser monasteries. A.D. 1538, he had seized upon Saint Augustine's, and in the summer of that year Christ Church was already condemned. Men were then thinking, speaking, and writing of the religious institutions of the day in a manner they had not ventured to do since the time of Wiclif; and although Henry was deposing one Pope to set up another, strange things were uttered of ecclesiastical doings and of the relics of Saints. Every effort was made by the Court party to expose the Romanists.

There is a curious passage in a letter of Cranmer to Cromwell among the State Papers, dated 18th August, 1538. The Archbishop, in allusion to the Martyr, says:—"Farther, because I have in great suspecte that Saint Thomas of Canterbury, his blodde in Christes' Church, in Canterbury, is but a fayned thing, and made of some redde okar or such like matier, I beseeche your Lordship that Dr. Lee, and Dr. Barbour, my chapleyn, may have the Kinges' commission to trye and examen that and all other like thynges there."

It is generally supposed that in August, 1538, the shrine of Becket was shown for the last time to Madame de Montreuil and her party of ladies. For Penison, in a letter dated 1st of September, giving an account of that visit to Cromwell, says: "And so yesterday ensuyng the Maister of the Rolls in the mornyng dyd present her a plentous dissh of fresh sturgion, and so by ten of the cloc, she, her gentil women, and the said ambassadour whent to the church, where I showed her Sainte Thomas's shrine, and all such things worthy of sight, at which she was not little marvelled of the great riches thereof, saing to be innumerable; and that if she had not seen it all the men in the wourlde would never a made her to belyve it. Thus ever looking and viewing more than an oure as well the shryne as Sainct Thomas's hed, being at both sett cushions to knyle, and the Priour opening Saint Thomas's hed, *saying* to her three times, 'This is Sainct Thomas' hed,' and offered her to kysse it, but she nother knyled nor would kysse it, but still vewing



the riches thereof." The good Prior, doubtless full of misgivings at the warnings of the times, and aware that the King was about to deal with Christ's Church as he had already done with other monastic establishments, forbore to rebuke the lady's indifference. On the contrary, he sent Lady Montreuil that afternoon so plentiful a store of "capons, coneyes, chickens, and fruits," that she thereupon exclaimed, "What shall we doo with so many? Let the Lord Prior come and helpe us to eat them to morowe at dynner!"—which the Lord Prior doubtless condescended to do.

There is another letter to Cromwell of the same date from Brian Tuke, from which we learn that St. Augustine's having been surrendered into the King's hands, Tuke, on the ground that his father was a gentleman of Kent, and on the plea, doubtless without much foundation, that the Abbot of Saint Austin's had usurped lands belonging to his family, situate near Hythe and Sandwich, prays Cromwell to beseech the King to bestow upon him the revenues and possessions of the suppressed Abbey, concluding his supplication by declaring "As I am his Grace's most humble vassal and most bounden bedesman, so were I and my poor posterity obliged to be in the place of a slave to his Excellent Highness."

Thus the abject spirit of the subject stands in fit accord with the rapacity of the Sovereign. At the very time, however, these transactions were occurring, Miles Coverdale was translating the Holy Scriptures, and Cranmer was debating with Cromwell whether "the Great Bible" \* was to be sold when published for thirteen and four pence, or ten shillings.

\* Known as "Cranmer's Bible."

*The Sword and Mace.*

The Sword of State of the Canterbury Corporation was presented by James I., during the mayoralty of Thomas Paramor, A.D. 1607.

The Mace has a history and an ancestry. The charter of Henry VI., to which the citizens owe their privilege of electing a Mayor, conferred upon that officer the right to appoint Sergeants at Mace, directing their maces be borne before him. In the 26th Elizabeth, a Mace is ordered to be made out of the maces of the Town Sergeants; but, although these were of silver, some reflection seems to have been cast upon the origin of the mace so produced; for ten years afterwards, "One very fair Mace" is ordered "to be made decent, to be carried before the Mayor." A.D. 1650, we have an entry of "the great Mace" being altered and finished; but, as the city about this time had heavy demands upon it, being required to furnish arms and soldiers for the Commonwealth, the Corporation resolve—"That the Mace be made with as little charge and addition of silver as may be." A.D. 1680, the City decide,—

"That either the new mace be made, or the old one repaired." The friends of a new mace seem to have prevailed, for in June, 1688, we find an entry wherein the Chamberlain is recorded to have given "Twenty shillings for those who assisted him about it." In A.D. 1721, the City Sword and Mace were gilded and amended. A.D. 1767, new Maces (silver) are ordered to be made for the Town Sergeants.



### Burghmote Horn.

As far back as A.D. 1376, allusion is made to the assembling of the Corporation by sounding the Burghmote Horn. It appears, however, to have been in use long previous to this period, for, in an action of trespass, brought by the Abbot of St. Augustine against the citizens of Canterbury, in the reign of Henry III., the Bailiffs are accused of having raised the Commonalty to the number of 5000 by the sounding of this horn, to commit an outrage on the Abbot's property, at the Abbot's mill, by plucking down his mill-stones and gear, to the damage of 500 marks; and doing injuries to his miller and servants, in revenge for a supposed invasion of the rights of the citizens by the Abbot, who had taken a woman accused of felony, out of the jurisdiction of the city (her offence was committed in Longport), and confined her in the prison of the Monastery. The Mayor and Common Councilmen, down to 1835, were summoned to Burghmote by the sounding of this horn. It now reposes with the curiosities of the past.

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At the meetings of the ancient courts of Burghmote, secrecy was imposed upon its members by oath. In spite, however, of this precaution, a certain William Hart being called to account is "sent to warn," for having said that "the court were forsworn three times a year." This, doubtless, was true enough; for though two "Tryers" were appointed to receive on oath of secrecy the votes of the Aldermen in the nomination of Mayor, the manner in which each individual voted was generally known throughout the city a few hours afterwards.

### Corporation Plate and Personalities.

The history of the goods and chattels of the Corporation may not prove uninteresting; especially as the vicissitudes of the city plate were many.

A.D. 1571, the Corporation appear to have fallen into such pecuniary distress, that the Mayor and Commonalty pledge a silver bason and a silver ewer to Thomas Nutt, for £17. A.D. 1587 (29th Elizabeth), an inventory is made of the city plate, which then consisted of a "bason and ewer, 76oz. and one quarter, and half a grain of an ounce; three great gilded goblets, one with a cover, 77oz., and two lesser goblets, parcel gilded, 20oz. and one quarter." Some years later all the plate was directed to be sold, except the silver spoons, "which being in pawn were redeemable at 5s. per ounce." The transfer of the custody of the plate from one Mayor to another was generally effected on the Burghmote day after the new Mayor had been sworn in, the articles delivered being duly recorded in the Burghmote Book. By another order, the Chamberlain is directed "to make sale of the plate remaining in the hands of Alderman Hovenden, saving only the great gilded spoons; and these spoons, 35oz., Mr. Hovenden is to have at 5s. an ounce—he promising to sell them again to the city at the same price." In fact, the Corporation pawned them! A.D. 1699, divers old pieces of plate, said to be worn out, are exchanged for a pair of candlesticks, snuffers, and other things pertaining thereto. A.D. 1772, a pair of silver snuffers and stand, and a pair of silver taper candlesticks were bought at a cost of £13 17s. 6d. The Corporation then, by some extraordinary freak, sell to Alderman Friend, an ancient silver gilt tobacco box, for 7s. 6d. per ounce.

A.D. 1782, Alderman Long presents the city with a silver waiter, and Dr. Beauvoir bestows at the same time the original picture of Sir John Boys, now suspended in the Hall. Pre-

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vions to this, Mr. Taddy, the Mayor, had in 1772, presented the picture of Joseph Colfe. Several portraits and pictures had been given even at earlier dates. The portrait of Cogan, who gave lands for charitable purposes, A.D. 1657, is said to be by Jansen; if so it must have been Cornelius Jansen, who came to England 1618, and, according to Walpole, resided at Bridge near this city, between the years 1630 and 1640. He left this country during the civil wars, and died at Amsterdam, 1653. A.D. 1708, Robinson's and Cogan's pictures were framed at a cost of 30s. This might have been the period when some of the portraits were touched up and materially injured. A.D. 1709, that elaborate piece of art, "Queen Anne," which adorns the Guildhall, was purchased frame and all for £10. A.D. 1724, there occurs an allusion to a "Figure Painting"—perhaps the same which now graces the Council Chamber, and which "one Maxted, a painter, may mend for three guineas." It still needs "mending." The subject is "The Judgment of Solomon," and tradition assigns it to the skill and genius of some unknown Canterbury Alderman. A.D. 1770, the Fine Arts appear to have been looking up in Canterbury, for a picture of Thomas Hanson is ordered "with frame, not to exceed twenty-five pounds." Of late years but few additions have been made. We may enumerate the subscription portrait of Alderman Henry Cooper, by Sidney Hodges; a portrait of the Right Hon. Stephen Rumbold Lushington, by G. Bear; and a portrait, by Grant, of Lord Tenterden, late Chief Justice, who, formerly an inhabitant of Canterbury, from a comparatively humble origin, by his integrity, talents, and perseverance attained one of the highest legal dignities in the kingdom.

## Picture of the City.



**T**HERE must have been several gardens, courts, open places, and orchards, in or near the city. Among these we might note the burial grounds of the Black Friars, the Grey Friars, the precincts of St. Augustine, and the courts and tree-shaded retreats of the Cathedral. Oaten Hill, the two mounds of the Dane John, the river,—then bright and sparkling, the principal stream passing through the centre of the city,—were conspicuous objects. Above the houses arose St. George's, Westgate, and other towers, with floating banners; the structures themselves provided with machicolations, loop holes, port-cullises, iron bound gates, embattled and crenellated turrets, and other modes of offence and defence. Enclosing these were the city walls, somewhat lofty and conspicuous, at least on the southern and eastern sides, and surmounted with towers at stated distances. Around these walls branched off the river: on one side, sweeping by the Castle, it formed a defence to the north-west, whilst the main stream, entering not far above, by the "Poor Priest's Hospital," flowed through the city. A portion of the current, however,

was diverted through the moat or ditch under the Dane John walls, which, flowing round a considerable portion of the city, entered the main stream at the water-lock near Abbot's Mill. The other branch of the Stour protected the walls by Westgate, where there was then no road-bridge, but perhaps a drawbridge;—the Parliamentary forces, when they occupied Canterbury, having forded the stream near this locality. The Castle must have exhibited an imposing appearance, for it is nearly of the date and style of the edifice at Rochester, which yet so grandly sentinels the Medway.

The houses at Canterbury were for the most part lowly and insignificant. Some, however, were highly ornamented and timbered,—the eaves, and door posts, and gateways, exhibiting the profuse fancy of the Gothic architecture, in grotesque figures and emblems, a few of which still remain. Many of the public buildings were grand; and steeples, belfries, and glittering spires, rose above the trees in every direction. In Leland's time there were thirteen churches within the walls and three without; besides which were once five other churches, long since demolished. There were hospitals at Saint Margaret's, St. Lawrence, and the King's Bridge, the latter for poor pilgrims and wayfarers; a house belonging to the Black Prince's Chantry; and a home for the Order of Knights Templars. There were six gates. There were stone crosses almost in every main street: sanctuaries for wandering merchants, where saints were blessed, and wares disposed of. There were boats and barges gliding up and down the river, and passing the mills by locks. Swans, too, might be observed floating on the waters, guarded by their keepers, called "swanupers," who were engaged and paid by the city authorities. The city walls, a portion of which had been added by Archbishop Sudbury, near Westgate, in the time of Richard II., were in the reign of Elizabeth efficiently repaired and adapted for fire-arms, although the archers still practised at the butts in the Dungeon Field. No doubt, however, the city, with many a quaint old

court, and curious building, with its ancient hostelries, and heavy timbered wide projecting houses, its narrow close lanes and alleys, bearing the *romantic* epithets of "Spech House," "Little Pet," "Break Pot," "Lodingate," "Angel," "Thorough Hall," "Crine's Milne," "Pikenot," "Pillow," "Sunny Wine," and "Sheep Shank," exhibited a very different aspect to that of its present appearance. It had a district also called "Le Pouletrie"—the "Poultry." Canterbury was then for the most part comprised within the walls, although its liberties extended to the suburbs of Northgate, Wincheap, and Saint Dunstan,—localities which from the presence of hospitals and other public institutions, must have collected a considerable population around them even in those days. Toward the north and east might have been observed the Priors of Saint John and Saint Gregory; and in a more southerly direction the ancient tower of Saint Ethelbert, now entirely destroyed, and the gate of Saint Augustine, which yet remains as one of the most beautiful specimens of the decorated architecture. Beyond them in the distance rose St. Martin's Church, founded on the site, perhaps partly erected with the materials, of one of the oldest Christian temples in England; near it, in a quiet and secluded spot, rise the springs, whose pure waters from the remotest ages have brought to the citizens health and a benediction.





### King John and the Jews at Canterbury.

King John possessed a certain sort of popularity among the lower orders of his subjects, and held in the songs, ballads, and legends of this country a more favourable position than he did in any other records. No man was fonder of jests and revelry; and continually wandering up and down his dominions during the whole of his disgraceful reign, it is possible that he may have become popular among a class whose sense of humour was not the most refined, and whose appreciation of character, in a King at least, was not the most correct. In him posterity has recognised both a bad man and a bad King; but the Commonalty of olden times was not fastidious, and King John could not always avoid making mirth and amusement for the bystanders, when he sought recreation in practical jokes and in low buffoonery.

This Monarch was occasionally at Canterbury, and in its immediate neighbourhood. From this city he proceeded to Dover on his disgraceful mission to resign the Crown of England to Pandulf, the Pope's Legate. According to the "Itinerary" published of his journeys, he appears to have proceeded in a dilatory and tortuous manner in his royal road to degradation. From Canterbury he departed on the 6th May, 1213, to Ewell, a hamlet situated about three miles from Dover. Here he remained a short time, and on the seventh day went to Dover, returning to Ewell the same night. As the Knights Templars had a house in this neighbourhood, he probably took up his quarters with them, abiding there twelve days; thence he went to Wingham, about ten miles across the country, in a somewhat retrograde direction; then again back to Dover; thence again to Wingham; and then, avoiding Canterbury, his degradation being consummated, he passed on to Chilham Castle. The next day he went to Ospringe; thence to Rochester; then back again to Chilham; thence to Battle. These

peregrinations occupying him about thirty-nine days. The delay at Ewell after his submission to the Pope was no doubt occasioned by his waiting for his sceptre, which Pandulf is said to have withheld from him for five days.

King John addressed many special communications to his "good City of Canterbury," and honoured it by levying sundry exactions upon its inhabitants. A.D. 1205, he gives a mill at Canterbury "to his beloved Clerk, Master Peter de Inglesham." A.D. 1212, he demands of the "Bailiffs and good men of Canterbury, if they well love him, eighty men armed of the best men of Canterbury, to be sent to him at Westminster." A.D. 1215, he demands a supply of pick-axes, "as many as possible, to be sent without delay to Rochester, and that all the smiths of the city be taken off all other work whatsoever" to expedite the supply. He takes away certain houses belonging to the Jews at Canterbury, and among others he presents to William de Warren, Earl of Surrey, the house in the Jewry, London, belonging to Benedict, the little Jew, and to Isaac, his brother, at Canterbury.

John, it is well known, considered the Jews of England to be his special property; and although he at times protected them against the incroachments of others,—naively observing in reference to this people in one of his proclamations, "That if it were a dog and he had taken him under his protection, he would defend him,"—he never spared them when his own interests were concerned. He would give away their houses and chattels with impunity, sometimes to the most unworthy favourites in liquidation of a gambling debt, or as a reward for an after-dinner jest. Sometimes one Jew was robbed for the advantage of another; thus, upon "Abram, the cross-bowman, he bestowed the house of one Isaac, son of Jacob, and Bona, his wife, at Canterbury."

The Jews are said to have formed part of the population of England even in Anglo-Saxon times. They are alluded to in a charter of Witglaff, King of Mercia, A.D. 833, as holding

possessions in England, and in the "Canonical Excerptions," published by Egbright, Archbishop of York, A.D. 740. Christians were forbidden to be present at Jewish feasts.

Our venerable antiquary, William Somner, believed that the Jews made a practice of crucifying every Christian child they could get at about Christmas. This was a very ancient and widely credited opinion, and fostered doubtless as a colour for persecution and exaction.

The great risks which the Jews incurred as money-lenders in the middle ages, and the uncertainty of the securities which they held against their debtors, who were not only their law-makers but their oppressors, no doubt confirmed their practices, where possible, in usury and extortion. The Jews at Canterbury were probably not more liberal than their brethren elsewhere; and the material cross Somner alluded to, was a figurative one with Peter of Blois, Archdeacon of Bath, who in a letter to his friend, the Bishop of Ely, complains "of being dragged to Canterbury to be crucified by the perfidious Jews, among their other debtors," and begs him to interfere in his defence, beseeching him "to become bound for him to Sampson, the Jew, for six pounds, and thereby to deliver him from that cross."

This long oppressed and, at one period, everywhere persecuted people, were formerly settled in this City in considerable numbers. The locality of Jewry Lane seems to point out the district where many of them abided.

### The Walloons\* and French Refugees.

The Walloons, the French Protestants, and other "Strangers," as they were called, formed at one time no inconsiderable portion of the population of Canterbury. Although from an early date after the Conquest many foreigners engaged in various trades and occupations had settled in England, and especially in the metropolis, their chief influx appears to have taken place in the 16th and 17th centuries, and was produced by religious persecutions.

The cruel proceedings of the Duke of Alva in the Netherlands, where he represented the policy of his master, the bigoted Philip II. of Spain, is said, about the year 1567, to have driven forth as exiles 100,000 of the people. Previous to this date, however, many Dutch and Flemish Protestants had sought shelter in England, and even in Canterbury. The persecutions in France, A.D. 1547, when the entry of Henry II. into Paris was celebrated by the burning of the Huguenots in several streets, as a holocaust to sanctify his inauguration; the massacre on Saint Bartholomew's Day, instigated by his son, Charles IX., A.D. 1572; the Revocation, by Louis XIV., A.D. 1685, of that celebrated act of toleration called the "Edict of Nantes," which Henry IV. had promulgated 87 years previous, and by which his subjects were permitted to reside in all cities and places of his kingdom without being "examined, molested, troubled, or constrained to do anything in matters of religion against their consciences"—were among the chief causes that led to the immigration of the Protestant Strangers into this country. In Canterbury, the largest influx was of the Walloons, refugees from the Dutch and Flemish Protestant Churches. Certain privileges were granted to them, and they were permitted to exercise their various trades without being enforced to purchase their "freedoms."

A Walloon church, however, appears to have existed in this city even previous to 1567, for Elizabeth, A.D. 1561, as a

further mark of her favour, grants them for a place of worship the Undercroft of the Cathedral. A.D. 1579, the Walloons appear to have had a congregation in the parish of Holy Cross Westgate.

The refugees were weavers in silk and stuffs, and manufacturers of sayes and woollen cloths, and the occupations connected therewith; such as fulling, dyeing, weaving, &c.

The silk manufacturers may in some degree be said to owe their introduction in this country to the establishment of the refugees, first in Canterbury, and afterwards in Spital Fields.

Many dissensions arose from time to time among the "Strangers," meeting in the Undercroft; jealousies prevailed, especially when the emigrants from Lyons, Tours, and the South of France, brought considerable additions to their numbers. The French Church separated; and although subsequently they rejoined their co-religionists in the Undercroft, we find, A.D. 1709, they met at a place then called the "Malt-house," within the precincts of the Archbishop's Palace, and their separate church was denominated the "French Uniform Church." It was about 1745, that they returned to the Undercroft. A division took place in the Walloon church in 1651; another in 1662; but a reconciliation was speedily effected; and, by an order from the King in Council, it was declared to constitute a part of the "Foreign Reformed Churches," to avoid the penalties of nonconformity, and the members of it were exempted from taxation for any poor but their own.\*

A.D. 1642, the Burghmote permitted the "Strangers" to have two seals to mark their different sorts of "sayes." A.D. 1680, the Corporation voted £5 for "the distressed refugees coming out of France." This benevolence was directed to be distributed by the overseers of the Walloon church.

Driven by persecution from their native land, the Strangers

\* See Burn's "History of the French, Walloon, and Dutch Foreign Protestant Refugees." p. 38—54.

were not unmolested by a similar spirit in this country. As far back as the reign of Queen Mary, some of them, probably at the instigation of Philip, had been denied an asylum, and thrust back upon their tormentors. Archbishop Laud, in the next century, broke through the toleration extended to them, excommunicated some of their members, and directed his Vicar-General to call all of them to an account who did not attend the parish churches, in order that they might be presented and punished. Letters of the Archbishop to the King are extant,\* wherein he denounces "the Dutch Churches at Canterbury and at Sandwich, as the great nurseries of inconstancy." On one of these is a note in the margin, probably by Charles himself, wherein he says, "Put me in mynd of this at some convenient tyme, when I am at Counsell, and I shall redress it."

The Scottish war at length broke out; Charles became occupied with more important affairs; and events followed which soon deprived the Archbishop himself of all power to molest these poor Strangers in the land.

A.D. 1686, the Walloons were "troubled" by James II., in matters of religious forms and services. Their trials in this instance were of short duration.

Commercial restrictions, however, in conformity with the times, existed in the shape of high duties levied upon their staples. A.D. 1639, there was ordered to be paid to the Silk Office 6d. upon each pound of silk, and 6d. per pound by "foreigners," and 2d. per pound by natives upon all "stuff" manufactured.

About the year 1665, the numbers of Strangers at Canterbury were said to be 1,300. A.D. 1694, they had 1,000 looms at work, employing 2,700 people. Shortly after this period their trade declined; and A.D. 1719, they were reduced to 334 looms, and 58 master weavers. Many of the artizans had re-

\* Harleian MSS.

moved to London and elsewhere. The importation of silks and calicoes from India tended materially to diminish the demand for their fabrics, so that by the close of the last century, there were but ten master weavers in Canterbury, and eighty communicants to their church.

Among the Burghmote entries we note the following dispute, which arose when the master weavers, being reproached, A.D. 1650, "for employing a non-freeman in the conveyance of their goods to London," excused themselves under the plea "that the Dover waggoner travelled after sunset, which their own carrier never did, and consequently, the former was frequently robbed of their goods." This gives a picture of the general insecurity of our old London road after dark in the olden time.

The Plague, which had proved on many occasions so severe a scourge at Canterbury, caused great mortality among the Strangers. In June, 1599, out of 26 deaths, 17 were from plague; in July, there were 78 deaths by plague; in August, 39; in September, 44. The ravages of this disease, February, 1582, are evidenced from the registers of the Canterbury Church by the following simple, yet touching memorial of deaths in one family \* :—

" La feme Direlin,  
Un autre efant,  
Magdalene sa fille,  
Un autre petit,  
Et un autre le mesme jour—  
La dernier fille !

A.D. 1574, Queen Elizabeth was at Stonar, near Sandwich, where a mock siege was got up for her entertainment; and two Walloons, each armed with a spear and shield, tilted at each other in boats, "at which the Queen had good sport." Afterwards "Her Majestie beheld dyvers children, English and Dutch, to the number of one hundred and six score, spyn-

\* Burn. p. 47.

ning fyne bay yarne together, a thing well lyked both of her Majestie and the ladies."

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A few descendants of the old families still remain in Canterbury, and their names will be readily recognised, as Marseille, DeLasaux, Minôt (or Minotte), Fedarb, Lepine, Borée, Beauvais, &c. Yet in some instances, by a curious process, during the course of time the names retaining their primitive meanings have become transmuted into corresponding English appellations. Thus the Del' Ors have become the Goulds; Del' Eau, Delo or Waters; Chevallier, Hostler or Horsely; La Planche, Plank; Derousseaux, Brooks; Thiery, Terry; Redotte, Ridout; Delmè or Delamer, Delmar; Corré, Carey; while Eastès was originally the ancient family of D'Este; and perhaps even some of the Birds and Nightingales came from the stranger immigrants at Canterbury, the Oiseaus and Rosignols.

The Walloon Protestant Church still meets in the Crypt of the Cathedral. Service is performed there every Sunday afternoon in the French language. A vestry still nominally exists; it once consisted of twelve Elders and as many Deacons. The number of the congregation in 1858 did not exceed eighteen. The funds for the purposes of the church and the poor, once kept distinct, are now united. They consist of 33 acres of land, let at £111 per annum. The land was purchased by donations and subscriptions from various members of the French Church. The income is applied to the general purposes of the church, and to the relief of their poor. Besides the above receipts, there are other funds derived from the rents of land at Denstroode, in Blean parish, the gross annual value of which is £50, subject however to deductions for improvements. There are some cottages in Canterbury let as almshouses, rent free, to poor members. There is a small dividend also from an



investment in South Sea Annuities. The "Reader" to the congregation receives, out of these funds, thirty pounds per annum.

### Arts, Manufactures, and Antiquities.

However we may deplore the religious persecutions which on the Continent expatriated whole families, and caused sudden and cruel disruptions of the social ties, the advent of the Walloons and other Strangers to this country was of great advantage to our manufactures specially, and to the country generally. New arts, domestic and commercial, were introduced, and existing ones greatly improved.

The Silk Brocade, the Velvet manufactures, and the fine Cambrics, were brought into England by Refugees from Lyons, Tours, and Cambray. Beaver, or Felt Hats came first from Flanders. Pendulum Clocks from Holland; and a superior species of Sail-cloth from France. Great improvements in dyeing were introduced from Holland and Portugal. Calico Printing was brought hither, A.D. 1690, by a Frenchman, probably a refugee. The fabrication of Plate Glass was introduced by Abraham Thevenot, A.D. 1688.

The Dutch and Walloons exhibited great ability in Drainage and Water-works, and were employed to carry out an improved method adopted by them, in various parts of this country. Paper-making was also introduced by a foreigner, who built a Paper Mill at Dartford. Sealing-wax was introduced from the Continent; the oldest known seal of the description of wax now used was impressed on a letter written from London to the Rheingrave Philip Francis Von Daun by his agent, Gerard Herman, A.D. 1554.

In the Fine Arts, the Foreigners early excelled. Holbein, Rubens, and Vandyke, were the leading names among a whole host of painters, who improved the native taste and elevated the mind of the student to a noble ambition to excel;

while our country gardens looked all the brighter and fairer for the Provence Rose, the Gilliflower, and the Carnation, which are all said to have owed their introduction to foreign emigrants or exiles.

Taking a retrospective view of the arts and manufactures introduced into Canterbury and its neighbourhood, we find Psalmody and Sacred Music existing at a very early period. Augustine and his "chanting monks" afford us one example; but from our knowledge of the love of song early displayed among the northern nations, we cannot doubt, that if not addressed to their Deities by the Druids in their awful ceremonies round their stone altars, or within their mysterious circles, song and musical incantations were offered to the great divinities of the Scandinavians, Thor, Odin, and Freyr.

Of the Fine Arts otherwise we cannot expect to find many examples.

In the ninth century, among the gifts of a King of Mercia, an account is given of a golden curtain, on which was wrought the taking of Troy; and a gilded cup, chased on the outside with savage wine-dressers, fighting with serpents. This production, however, bears evident marks of being of Eastern, or Byzantine workmanship.

Delineations of Manuscripts, and the Illuminations of Missals, Horariums, and other written documents, were wrought with much beauty and skill long previous to the Conquest. The only example which we have in our City Archives worth alluding to is the Charter of King James I.

To the Norman and Early English periods of our history we owe many beautiful and elaborate specimens of carving in wood and ivory. At a somewhat more recent period, carvings in wood were executed with great success in the stalls, pulpits, screens, and sedilia of ecclesiastical buildings. We have some valuable examples in the Cathedral. Also, in Westgate Church are specimens more curious perhaps for age and quaintness, than for any excellence of art. Specimens there are in some

of the neighbouring churches. Minster Church exhibits some fine examples of carved sedilia.

Embroidery and the embellishment of Tapestry, were arts extensively cultivated in the middle ages.

The Danish Standard of the Raven, taken from the enemy by the Saxons, A.D. 878, was probably the production of the needle, and it is generally supposed at a later period that the Bayeux Tapestry, descriptive of the battle of Hastings, or rather exhibiting the adventures and deeds of Harold in connection with England and its Conquest, was the work of Queen Matilda and her maidens.

Glass was manufactured in England at an early date. Glass ornaments and utensils have been found in the Anglo-Saxon and Roman cemeteries, in Canterbury and its neighbourhood. The earliest application of this substance as a material for the transmission of light occurs A.D. 669, in the time of Wilfrid of York, who first adorned the Cathedral of that city with windows.

The staining of glass, arranged with artistic designs, was one of the most esteemed pursuits of the middle ages. Our Cathedral affords many examples of the rich dyes and artistic dispositions of the ancient stained glass.

Of the dress ornaments of the early inhabitants of Canterbury and its neighbourhood, of the Anglo-Saxon, if not of the Roman, many examples exist both in public and private collections. From the cemeteries at Barham, Breach, Kingston, and Chartham Downs, and the neighbourhoods of Ash, Richborough, Reculver, and Hoath, many rare specimens for personal adornment have been exhumed.

Nor was the skill of the Anglo-Saxon artist of a low and inferior grade. The extraordinary relic in the Ashmolean Museum, at Oxford, attests this. This beautiful specimen, commonly called "Alfred's Jewell," from its supposed connection with our noble Anglo-Saxon Monarch, was discovered in the Isle of Atherly, the locality where for a time Alfred

took refuge from the Danes. It is an enamelled jewel, and on one side is inscribed in Anglo-Saxon characters, "Alfred me het gewyrcau"—"Alfred ordered me to be made." It formed from its appearances the top of a staff or sceptre, although until lately it was generally supposed to have been adapted for suspension from the neck. Alfred, we are informed, among many useful pursuits, employed himself in polishing precious stones, and no doubt encouraged similar arts amongst his subjects. But it is to personal ornaments and other relics belonging to Canterbury and its immediate neighbourhood, in the olden time; and to its Roman and Anglo-Saxon inhabitants, that we wish to call a momentary attention.

A most beautiful specimen of a fibula or brooch was found by the late Bryan Faussett, on Kingston Downs. It is entirely of gold, elegantly and richly set with garnets and pale blue stones. Its diameter is  $3\frac{1}{2}$  inches, thickness about  $\frac{1}{4}$  inch; its weight is 6oz. 5dwts. The acus, or pin underneath, is quite perfect. With it was discovered a gold amulet and two silver fibulæ; also, a vessel of green glass and other relics.

Numerous brooches have been found in the Saxon graves in this neighbourhood, as they have been all over England; but the Jutish tribes who settled in this part of the country generally possessed the richest and most elaborately wrought personal ornaments. Many of these fibulæ consist of plates of silver or of bronze, with leaves and other designs of hatched gold or diamond patterns within. They are set with garnets, blue stones, and mother of pearl, and in some rarer instances with turquoises and small rubies.

In one of the tumuli at Sibertswold (No. 172, *Inventorium Sepulchrale*) were found some rare dress ornaments of large oval stones of a fine deep red colour, on one of which, set in gold, was engraved a *Griffin passant*,—a circumstance unique in itself, and, if the relic be Saxon, exhibiting a knowledge of art not hitherto credited. There were two other brooches, being amethysts set in gold.

A very fine fibula was some years since found at Sittingbourne, and was in the possession of Mr. Vallance. It has a gold rim, the interior ornament being a double star set with garnets, or coloured glass, upon chequered foils of gold. The rays of the inner star are of lapis lazuli. Between the rays of the larger star are four studs (ivory) with a ruby in each; the spaces being filled up with gold filagree work.\*

Mr. Akerman, in his "Pagan Saxondom," among the fibulæ found in Kent, describes one discovered at Wingham, by Lord Londesborough, A.D. 1843. It is composed of a disc of bronze, upon which is laid a disc of gold, ornamented by a number of minute corded scrolls. In the centre is a star-shaped ornament of four points, described upon a circle, the compartments of both figures being set with garnet-coloured glass, and a blue paste which has suffered decomposition. Between the rays of the stars are four raised knobs or ornaments, containing garnets or coloured glass.

Gold pendant ornaments, or bullæ, have frequently been found in Kent. Some of these relics bear the figure of a cross within five concentric circles,—relics, perhaps, of Anglo-Saxon Christians. Fibulæ have been also found cross-formed and curved, like a rude resemblance of an ancient harp.

There is in the Museum at Canterbury a fibula in the shape of a parallelogram, having a similar shaped garnet in the centre, the ornamentation of the brooch is of chased gold, and it exhibits an unusual pattern. If belonging to Kent, we are not aware of a similar example.

In the late excavations in or near the Martyrs' Field, in this City, was found a brooch of a rare type, either late Roman or early Anglo-Saxon, worn perhaps by one of the early foreign settlers in this neighbourhood. It is of an oval shape, and has a central stone, an amethyst, tapering off to a point and projecting nearly half an inch. The largest diameter of the

\* Archæological Album.

brooch is exactly  $1\frac{1}{2}$  inch. It has been gilded in front, with ornamentation, and has two raised circular rims one within the other; it is of silver or plated at the back. Only one similar specimen has been found, and that not in this county.

Bracelets or armlets belonging to a still older period have recently been discovered close to Canterbury. One of these, in the possession of Mr. Trimnell, is of twisted gold wire, weighing 2oz. 2dwts. It is of unusual pattern; the gold wire, tolerably thick in the centre, gradually diminishes towards the ends,—a peculiarity which evidences considerable skill in the manipulation. It was no doubt worn on the wrist of some Celtic or Anglo-Saxon Lady, and buried with her, ages since, when Canterbury consisted of but a series of rude habitations, skirted by wood and marsh.

Mr. Trimnell has also in his possession a beautiful gold signet ring, found in the river Stour at Fordwich, near this City. It is Roman, and exhibits high art in its design and finish. It is of massive gold, with an onyx intaglio, on which a Cupid leaning on a spear is beautifully engraved. Its weight is 10 dwts.

One of the most elaborate specimens of Anglo-Saxon, or rather we should say of Roman art—for although discovered in the Saxon Cemetery at Gilton, it seems indicative of a more advanced Roman civilization—is the unique and highly chased acus or pin, preserved in the Canterbury museum. The shaft and head of the pin, which is about  $5\frac{1}{2}$  inches long, is beautifully and artistically ornamented. The head, which is nearly half an inch in diameter, is shaped like two obtuse angles united at their bases, terminating in a small knob. The substance of the pin is silver or bronze, gilded.

Horse furniture ornaments, belonging to the Anglo-Saxon period have been from time to time discovered, exhibiting a skill in their construction until lately unsuspected. An example occurs in the relics found at Faversham about two years since; the plates being of bronze, showing indications of silver in the metal; they are highly worked and ornamented.

Crystal balls set in laps of silver, pendant to silver rings, as in the example found on Chatham lines; spoons, with bowls of perforated silver, sometimes set with garnets—forks in handles of deer's horn—chatelains, once suspended from ladies' girdles, containing a variety of knick-knacks and fancy designs in metal, as useful, if not quite so ornamental, as those worn by our fair countrywomen in the present day—elaborately carved sword pommels, as in the one found at Gilton,—scissors, tweezers, rings of silver, ear pendants, amulets,—all evidence the skill and comparative civilization of the Anglo-Saxon or Jutish settlers of Kent, and at one time, the possessors of Canterbury.

There is in the Canterbury Museum, a curious drinking cup of twisted or pillared glass; it is of an hazel colour, and is about  $7\frac{1}{2}$  inches in height. So narrow is its base, being scarcely an inch, that it will not stand with safety; thus confirming the modern epithet of "tumbler," a term which the Saxons in their deep potations, and scorn of heel-taps, are said to have originated by the form and construction of certain drinking vessels, of which this is probably a type. This curious relic has several large tear drop looking projections on its outer surface, attesting the skill of the ancient artificer in glass. Some of the cups found in Saxon tumuli were of an olive green colour, or of a pale amber, the material being often of a fine quality. In a specimen found at Coombe, there are parallel ridges rising from the base of the vessel, extending about half way up, the bottom of the glass being curiously elaborated.

Beads, consisting of laminæ of glass of different colours, mostly of exceedingly brilliant hues, as in the instance of specimens we have seen, found at Wye, and recently at Canterbury, attest a high skill in the manipulation of this mineral.

The glass of the Anglo-Saxons was generally superior to that of the Roman settlers, although the latter people excelled in their pottery, especially in their pateræ and bowls of Samian ware. One of these productions, found at Wingham, and now

in the possession of the Rev. Mr. Gilder, of Sandwich, is a most interesting specimen. It is quite perfect, and as fresh as if it were fabricated yesterday. It is of the hard polished bright red ware, and has delineated upon it, in relief, a busy hunting scene, wherein men, dogs, horses, foxes, hares, deer, and wild boars, are graphically portrayed.

In tessellæ, as applied to the floors of their houses, the Roman settlers were conspicuous; pavements of this description have been from time to time found in this city, together with wall paintings, affording us some idea of the ornamented houses of the better class of inhabitants in the times of Roman Canterbury.





### Records and Public Documents.

Among the more recent proceedings of the Court of Burghmote, we find, A.D. 1794, "That on the 20th May the thanks of the city were voted to Alderman Cyprian Bunce for the infinite pains and labour with which he had translated all the material orders and decrees of the Court of Burghmote between the years 1542 and 1793." To this work he had added, collected, and arranged, with much care, a schedule of all charters, records, books, deeds, and papers, in the City Archives, supplying copious and minute indices and references. The Court of Burghmote expressing their great sense of the estimation in which they held a work so useful and systematic, ordered the same to be laid upon their table at every Court of Burghmote.

Mr. Bunce appears in most cases to have contented himself with a description, so that there still remains a rich store whence the antiquary may collect materials. Some of these have been for the first time brought to light in these pages. Somner had access to them undoubtedly, and derived much assistance from them in the compilation of his "Antiquities of Canterbury."

We will give a summary of what they consist :—

Registers of wills and other documents on parchment or vellum, from 1258 to 1556,—the most ancient being in Latin. Among these is the will of Lady Juliana Leybourn, in Norman French, A.D. 1328. The earliest English will is about the commencement of the sixteenth century. Henry Brokes' is dated 1536; John Webbe's, dated 1550, is English with a Latin preamble or introduction.

We do not consider these wills, especially the most ancient, as being the original; and as the latest bears the date of 1556, they were probably copied in the sixteenth century from originals, or from some other records.

Records of the Court of Burghmote from 1301 to the present time, excepting from 1469 to 1479, which are lost.

Proceedings in the Court of "Pye Powder," between the Abbot of St. Austen and the Parson of St. Paul, no date.

A mandate from Henry I., under seal, accompanying a Proclamation.

7th Edward I., Pleas before the Justices in Eyre.

Magna Charta, sent to the City of Canterbury by King Edward I.

Deeds of Incorporation of Guilds and Fraternities, from 1544 to 1602.

Papers relating to the Walloons.

Letter from Charles II., requiring the Corporation to make William Turner their Mayor.

Bundles of Proclamations, Acts of Parliament, Depositions, Writs, Law Proceedings, Leases of the City Estates, Bonds, Court Leet Papers, &c.

A document, dated A.D. 1172, being a Terrar of Lands in Ickham.

Bonds and Agreements relating to the estates of the Poor Priests, now the "Blue Coat School Estates."

Dated 1598, is an Extract copied from an old book, said to have been dated A.D. 1194, alleged to have been in possession of Lord William Howard, and relating to the lands of Garswinton and Luckdale.

King Richard the Second's surety, dated 1398, to the Bailiffs for 100 marks. This probably was never redeemed by that unfortunate Monarch, or it would not have remained among the Archives.

Ancient Roll showing that the house and lands of Saint Augustine are within the liberties of the City.

Ward Rolls, 26th Edward I. and 31st Edward II.

Rolls, not dated, of proceedings in the Court in the time of the Bailiffs.

A.D. 1421, Conveyance from the Bailiffs of a piece of land.

To the above may be added, records of proceedings between the City and the Prior and Monks of Christ Church, in a suit concerning the course of the river, and ancient subsidies and assessments for the relief of persons infested with the plague.

The Burghmote Books of the City of Canterbury are preserved from the close of the 13th century to the present day, with the exception of the Records, about A.D. 1470, and a few years later, being part of the time of the Wars of the Roses. The accounts of the Chamberlains of Canterbury are also extant. They contain for the most part the receipts and expenditure of the Corporate Body; also notices of monies credited for fees, franchises, and fines.

Among the extracts given therefrom by Mr. T. Wright, we find, A.D. 1520, an accurate account of the cost of that elaborate and dreaded piece of machinery, instrument of torture it might be truly called by the female portion of the community, "The Cokying Stole." Among other entries we find:—

	s.	d.
Item, paid for a pece of tymber for the ladder of the cuckying stole, and staves to the same .....		xx
Item, for slytting of the seid pece of tymber in 3 calves (?) with the 2 shelle calves (?) .....		viii
Item, for a pece of tymber for the fote of the ladder, containing 12 fote .....		xv
Item, for a pynne of yren (iron), waying xii lbs., and 2 plates, waying vii lbs. ....	ii	iiii
Item, paid Harry Shephard and his mate, carpenters, for iii dayes and di (half). Hewing and making of the cuckying stole, takyng by the daye, xii pence. Summa .....	iii	vi
Item, paid Christofer Wedy, for carryage of the seid tymber to the place where the seid cuckying stole stonde, etc. ....		iiii
Item, for di (half) c. (100) of iii penny nailes .....		i ob.
Item, for a grete spykyn to ii staples, and a haspe for the seid stole .....		iii
	s.	d.
Summa .....	x	v ob. (halfpenny).

The above cost 10s. 5½d. It must have been an awful machine, for which not only a ladder was requisite, but an

iron pin, twelve pounds in weight. Besides this, were required, twelve feet of timber, two hasps, and a "grete spykyn." Truly the description of it alone must have sent a nervous tremour through all who were conscious of possessing unruly tongues. We should not for the world have liked to have seen how it acted, although we are very curious to know why such extensive preparations were made. It could not have been the simple "cuckyng stole" described in another place, and of which one example is extant at this day, but a machine resembling a pillory. However, it appears to have been worn out in just twenty-seven years, as, A.D. 1547, another is made, and among the items of its cost we read :—

	s.	d.
Item, paid Dodd, carpenter, for makyng of the cokyng stole, and sawing the tymber, by grete .....	v	viii
Item, a pair of cholls (?) .....	iii	iiii
Item, paid for ii yren pynnes for the same, waying v li, at ii pence ob. li .....		xii ob.

Who was Dodd? No doubt he had a scolding partner. What were cholls? We do not know—they seem to have been comparatively expensive; but when we reflect that the reign of the ungallant Henry VIII. had only just concluded, we are prepared for any cruel infliction upon the ladies.

Mr. Wright has given a comparative statement of the rate of wages about this period. A.D. 1480, a Tyler was paid 4d. per diem; his wages in 1520 were 6d., and in 1546, 8d. per diem. This was only two or three times under the amount which Canterbury paid to her Representatives in Parliament for their wages about a century and a half previous.

A.D. 1546, among rewards to Minstrels we find :—

	s.	d.
Item, to the Frynce's Players at the Checker playing before Master Mayere and his brethren .....	v	
Item, to the Kynge's Pleyers on the same occasion .....	vi	viii
Item, gevyn in reward to the Kynge's Jestour .....	ii	

As early as the 17th Edward IV., eightpence was paid for

repairing "the gret gonne." Canterbury seems to have been always famed for having a "great gun."

A.D. 1521, we have the following estimate of the services of a Canterbury artist, in ornamenting the Market Cross :—

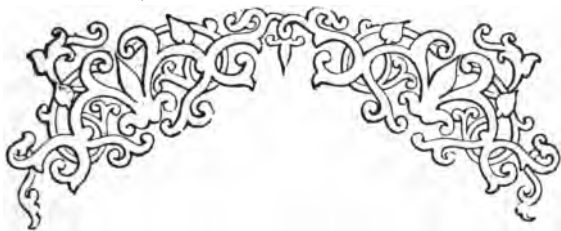
	s.	d.
Item, paid to Floraunce, the paynter, by the grete, for the workmanship thereof, he fyndyng all maner of stuff to the payntyng of the Crosse except gold and bise, and gyldyng of the Stars .....	VIII	VIII

Doubtless this cross, which seems to have been highly ornamented as far as stars and paint and gold could make it, stood in the locality of the present Butter Market; although we have records of ancient crosses at the bottom of St. Margaret's-street, St. Paul's, and at Oaten-hill.

In connection with our previous remarks upon Jury Presentments, we add the following :—

Item, thatt Thomas Gonely and John Hopper doe take excessyve towle, and that they will grynde no wheate under 11 pence the bushel, where they never had before but 1 penny.

Item, they present Thomas Getter, John Collard, Robert Austen, James Netherwell, and George Weston, for thatt they make nott there common beare holesom for man's bodie.



### Conclusion.

To Canterbury in the early times, when the "Forest of Blen" stretched for leagues over the hills on the northern banks of the Stour, and the outskirts of the great wood of Andred approached it from the Weald on the south and south-west, came Cæsar with his legions; and, from time to time, with arms in their hands and battle shouts upon their lips, proclaiming war, or proffering a friendship still more dangerous, came the Jute, the Angle, and the Saxon. Hither swarmed the Danes too; the beacon fires on the hills around, up the valley of the Stour; now through the clear blue summer skies, now from the black December shadows, proclaiming the advent of these marauders. In some wild bay they landed. Quick, ready, violent, they commenced their instant march of havoc; their success achieved rather by the rapidity of progress, and the terror they inspired, than by discipline or knowledge of the arts of war.

Sometimes, on the coast where they landed, they at once were "horsed," as the old chronicle informs us; sometimes, far inland, near populous town or hamlet. Here they met in

arms the holders of the country ; here raged the battle from morning glimmer until the landscape darkened. Desperately wrestled the Saxon with his foe ; but out of the gloom of night came often the cry of havoc and exultation ; the Saxon array was broken, the Northmen remained masters of the " place of carnage."

From the Sanctuary at Canterbury, the Danes led forth the pious and brave Elphege ; first to imprisonment, and then to death, and delivered up the Cathedral and other buildings to the flames.

Yet long before this in better, at least in more tranquil times, had come Augustine with his banner of Christ and his chanting priests, approaching in slow procession the superstitious Ethelbert, who, seated in the open air as his surest protection against magic and incantations, thus received the strangers. Here stood his Queen, the gentle Bertha ; her curiosity softening to a deeper interest as she heard proclaimed the wondrous doctrines of the strangers, recalling to her the land and creed of her fathers, and the spells of a devotion that had ever absorbed her soul.

Around and beside herself and husband were grouped the priests of Woden, themselves, as we are led to believe, not undisturbed spectators : nor were they wholly hostile to the great missionary, but in some way prepared to desert the altars of their Saxon Gods, and to trample out the ashes glowing before the grim old idols they had set up at Hermansole, and elsewhere.

Hither came often Godwin, strong man and potent Earl ; his true descent from the Norse Sea Kings proclaimed in his violence and fierce will. Hither came he with his sons, all stout and valiant Thanes, save Tosti the Treacherous, and all thirsting for power and rule, and the spilling of blood, if rule and power came not otherwise.

Yet, among this brotherhood arose one man, true at least for Saxon England, if false to his fraud-obtained oath, Harold

the King—he who, save for that chance arrow at Hastings, might have been the father of our Kings to this day. Often came Harold to Canterbury, for he held a patrimony in this Kent of ours, and longed to see certain roofs and pinnacles arise, for a fair lady that he loved is known to have held possessions in this city.

The Conqueror and his sons, frequently passed through, to and from their Norman provinces.

Stephen of Boulogne too, against whom, A.D. 1135, the citizens, loyal to the will of the first Henry, barred their gates.

Hither, from Saltwood Castle, the stronghold of the fierce De Broc, came Fitzurse, Tracy, and others, shouting “Reaux ! King’s Men !” to rouse the country through which they passed, and to give a royal sanction to their deeds. Hither came the four assassin Knights to confront and slay Archbishop Becket. Hither, A.D. 1174, came the very King in whose name they had wrought the murder—pacing as a penitent with bare feet the Cathedral pavements, and casting himself with all outward abandonment of remorse and sorrow, before the shrine of the once potent and imperious Ecclesiastic who had defied him.

Then flocked that multitude of Pilgrims hither, whose offerings loaded the new Martyr’s shrine with wealth, and whose presence filled Canterbury with groups of men of strange appearance and of various habits ; for they came not only from the remotest parts of England, but from Rome and the Continent at large.

Through the covered way of the Mercerie to the Cathedral the continuous stream swept on. The solemn mass, the devotional chant, filling choir and aisles, as in the sunlight gleamed like fire the golden Angel from the central tower, and before the wooden shrine of Becket stood “Le Brete’s rusty sword ; and in the Crypt, the gloom of the old Norman aisles was broken by the long array of lamps, suspended from rings



still to be seen in the roof, each surmounted by its crown of thorns.\*”

A.D. 1179, Lewis VII. of France accompanied Henry II. to the Cathedral, when the former offered upon the shrine of Becket a rich cup of gold, and gave that renowned jewel “the regall,” as it was called, of France, which Henry VIII. afterwards personally appropriated, and wore in a ring upon his thumb.

Through Canterbury passed Cœur-de-Lion, on his way to the Holy Land, doomed, after enduring the perils of the Third Crusade, to languish long months in an Austrian dungeon. Here came he on his return to give thanks to “God and to St. Thomas.”

Hither, A.D. 1209, came certain Knights, creatures of King John, who drove with violence from out their Monastery the Monks of St. Augustine—men who had dared, in defiance of the King, to carry out the Interdict which Pope Innocent III. had laid upon his kingdom.

John himself, that most restless of all Sovereigns, who during the sixteen years of his unfortunate and disgraceful reign, wandered up and down through his English and Continental dominions, was often at Canterbury. He passed through this city on his journey to resign his Crown to Pandulf, the Pope’s Legate, at Dover. He had visited Canterbury a few years previous, all fresh from the murder of his nephew Arthur.

In the Cathedral at Canterbury, 1299, Edward I. celebrated his marriage with Margaret of Anjou, in the entrance towards the Cloisters, near the door of the Martyrdom.

At Canterbury on the morrow of the Epiphany, A.D. 1308, “twelve discreet and trustworthy men” had met at the appointment of the Sheriff of Kent, by the command of Edward II., to receive secret orders, on a certain perilous design. Pre-

\* Stanley’s “Memorials of Canterbury.”

vious to this the Sheriff had received a mysterious writ from the hands of a Clerk of the King ; who had thereupon bound him by oath to secresy. Another writ followed. It is produced sealed before the Sheriff and his knights. They solemnly swear to carry out its directions. When the seals are broken, and the document is read, they find that instantly they are to arrest the person of every Templar at Canterbury ; to seize upon the house of the Order in this city, and to despoil it of its goods for the King's use. Such was the despatch and secresy with which this and similar orders were executed on the same day throughout the kingdom, that few of the Knights escaped. Thus were the Knights suppressed ; and the Grand Master, Treasurer, and many of the Brotherhood, perished on the scaffold.

Their chief establishment, the magnificent Temple in Fleet-street, London, was seized ; its goods inventoried, then sold, or sequestered for the King's use. The articles found therein were of a costly description : such as chalices, spoons, phials, and thuribles of silver or silver gilt ; curtains, tapestry, and altar cloths of cloth of gold, or of the finest silk—crystal and enamelled candelabra, organs and bells,—service books, and the Holy Scriptures, jewelled and adorned with plates of silver gilt. Also, banners, staves of silver, ivory crosses, vases of Limoges enamel, and the relics of Saints preserved in shrines of silver, crystal, or ivory, including a portion of the true Cross, some of the Holy Blood, and the sword with which it was said St. Thomas of Canterbury had been slain.

Valuables of similar description, in proportionate degree, were doubtless found and seized at Canterbury.

The accusation of dark and mysterious crimes committed by the Order, was the ground of this sudden attack. Philip le Bel, King of France, had in the year previous carried out a similar " Crusade," and his son-in-law, Edward II., not unwillingly followed his example.

All alike were punished ; the riches of the Order stimulated

the cupidity of its enemies ; but it is worthy of record, that of all the Brotherhood in England, John de Stoke, the Treasurer, was the only one who made anything like a confession of guilt.

To Canterbury came the gallant Black Prince from his victories at Crecy and at Poitiers, and his more doubtful, but not less dangerous, encounters in Castile and Arragon. Hither in other years he came, or rather was he borne, amid waving plumes in mournful procession, along the St. Dunstan's road to Canterbury, as led forth from the Westgate to meet his bier, there went, as we are told, two stately harnessed steeds, one caparisoned in black, to greet his remains as the mighty lance-breaker of the tourney ; the other, rich in war trappings and in defensive armour, to represent him as the hero of the battle, His brass gauntlets, heame de lepard, the casque whose plume never bowed in submission to earthly foe, the leathern covered shield of wood, the surcoat emblazoned with the arms of France and England, are still suspended in the Cathedral over his tomb—a sight of significance and interest alike to citizen and to visitor, for the memory of the Black Prince is one of those reminiscences which charm the true English heart.

Henry IV. visited Canterbury more than once, and his remains still rest within the walls of the Cathedral.

Here fought, in Roman Catholic times, the partizans of rival churchmen ; and as an Archbishop of York once contended with his brother of Canterbury for precedence in conclave and in council, so that even crosiers rose in hostile contention—in the courts and thoroughfares of Canterbury, oft disputed friar, monk, and citizen.

Henry V. came here on his return from Agincourt. A.D. 1400, came hither Emanuel, Emperor of the East. A.D. 1417, came hither Sigismund, Emperor of the West. A.D. 1445, Margaret of Anjou, Queen of England, pays her devotions at the shrine of the Martyr, and is received by the Bailiffs of the City at the Hall in the Hospital at Harbledown. A.D. 1483,

Richard III. visits Canterbury. Eleven years later, Elizabeth, the Queen of his successor, is presented with a piece of plate by the Corporation.

A.D. 1520, Henry VIII., Charles V., and Wolsey, are entertained at Canterbury by the Archbishop. Five years previous Wolsey's scarlet hat, with all the blessings Rome could bestow upon it, was brought to Canterbury, under the charge of a special ambassador. Ipocras and rich liqueurs were quaffed upon the occasion. Eighteen years later the shrine of Becket is despoiled, the gold and precious stones filling two great chests, each of which required, according to Stow, six or seven men to convey it out of the church. Queen Mary visits the city; and A.D. 1573, Queen Elizabeth is entertained by Archbishop Parker, at his Palace at Canterbury, on the 7th of September, in that year, "in my great hall, thoroughly furnished—with the Council, Frenchmen, ladies and gentlemen, and the Maior and his brethren," as the Archbishop himself narrates.

A.D. 1628, Charles I. conducts hither from Dover his bride, daughter of Henry IV. of France. A few years later Canterbury is involved in the general excitement of the times, and amid confused cries for the King and the Parliament, a portion of the walls of the city is battered down, and the leader of the forces of the Commonwealth, Cromwell's soldiers and lieutenants, if not Cromwell himself, enter Canterbury in triumph. A.D. 1660, witnesses the arrival of Charles II. from the Continent, amid the acclamations of the people, on his way to the metropolis, to claim the throne of his ancestors. He remained at Lady Wotton's Palace, at St. Augustine's, for three days. A few years later, the Prince of Orange, afterwards William III., passed through the city, the shadow of another change to come.

On most of these occasions there was revelry and feasting. The ancient minstrel formerly attended, with the acrobats and glee singers. In more recent times the waits and musicians ministered to the pleasure and entertainments of the spectators;

whilst bon-fires, horse baiting, bull baiting, and "cock throwing" (this last amusement not put down until 1734), were in full force and popularity. The frequent processions, the parade of masques and pageants, had now passed away. No more were seen pilgrims, in motley garb, trudging on foot, with palmer's branch before them, or returning to their distant homes with the leaden tokens of the patron saint in their hat bands, or suspended from their necks. Knight and lady, parson and minstrel, reve and pardoner, all were gone; even the "poor clerk," with his scanty cloak, and threadbare hose, pursued another avocation.

To carry down further the visits of notable and illustrious persons to Canterbury would be superfluous. Kings, Princes, Prelates, have passed away, or are ever recurring in some new phase or fashion, the chiefs of rival creeds or hierarchies in the olden times; the eloquent, learned, yet uncompromising advocates of Rome or England are still and hushed, and side by side now sleep in common dust.

Many things, if not all, in the material world, have changed. We have new institutions and new laws,—inventions in science surpassing the boldest speculations of the ancient philosophy, or the most golden dreams of the poet, reacting upon the habits, the manners, and the civilization of the community: yet the human heart has remained as it was a thousand years ago, warmed by the same passions, touched by the same sorrows, fired by the same ambitions, and maddened by the same wrongs.

The deep unsearchable mysteries of life remain unsolved, the solemnities of death unmitigated, the veil that shrouds the future as impenetrable as ever.

---

Before these pages see the light, the Martyrs' Field will have lost its identity through the requirements of the Railway and the buildings erected upon it.

For some reasons this is to be regretted, especially for the loss of the picturesque effect which it contributed to the ramparts of the neighbouring Dane John. One or two relics have been found; also three or four skulls and some broken human bones. How they came there we are unable to determine—whether the remains of those who perished in the flames (they have no appearance of ever having been partially burnt), or whether brought hither in the soil from some cemetery.

The Mound of the Martyrs' Field had the appearance of having been artificially constructed, and was an embankment raised either in defence of, or in opposition to the city, or was the accumulation of soil taken out of the neighbouring fosse, when it was first constructed, or afterwards deepened.

---

Before we part with our readers let us stroll along the City Walls of the Dane John Grounds, and then pause by the farthest tower upon the now smooth and trimly ordered Terrace.

It is by "White Cross Tower" we take our stand; of the nineteen similar structures that once encircled Canterbury, this remains the most perfect of them all. On its front towards the road-way and foss below, it bears a white cross\* of Caen stone set into a facing of black flints. The cross, however, can only be distinguished when the leaves are off, for a flourishing pear tree covers it with its foliage. Out of the top of this tower springs an acacia tree, beautiful in summer season with its snowy blossoms. There is a significant reason for that cross and the name the turret bears.

\* The Cross is said, however, by one authority to have stood originally in the Martyrs' Field, there erected in commemoration of a battle. This we think very doubtful.

The scene we are about to picture may be somewhat ideal, but there is a truth in it for all who are acquainted with our histories :—

It is a bright morning, but a dark day for one at least. The City bells are tolling, and a dismal clang they make. On the field opposite the tower, now known as the Martyrs' Field, but now, even as we write, almost obliterated by the encroachments of the newly constructed railway, there is an ugly pile of wood and a crowd of people, and among them stands a fellow pre-eminent with a high crowned hat, and bearing a lighted brand. By and by, half dragged, half led, from the road below is brought up a woman. She is to die—to be burned upon that pyre for a matter of theological difference. She is called on to renounce her creed, or the flames she is about to feel shall typify sufferings she shall endure hereafter. She replies meekly, but firmly. She will not apostatize. She looks to Heaven,—her trust, her all is there. Again she regards the angry and fearful creatures around her. There is no gleam of pity in their eyes—no, but there shall be—for her or for the memory of such as died as she died, repentance too and retribution, when she is dust and ashes ! She dies,—the smoke of that sacrifice goes up from the Martyrs' Field at Canterbury into the deep full summer's sky. Thousands look on : mothers hold up their children from the terraced walls that they may see and clap their little hands ; boys climb trees and palings ; and on the Dungeon Mound, then irregular and broken, although planted with trees, old and young, rich and poor, infirm and hale, are grouped together.

It is over,—slowly the crowd disperses. The Ecclesiastics who were there, some in ornamented dresses as for a State occasion, others in their loose gowns, now retire. The gentry of the neighbourhood were present, coerced hither as we are told by fear, lest their absence in those days account them as disaffected. A few soldiers were on the ground, not as yet distinguished by any regimental costume, but by the bands of Saint George

attached to their ordinary dresses. Some men look grave and ponder, perhaps deeming the deed were rash, or peradventure somewhat too severe; others smile, while some have flushed cheeks and triumphant looks,—so little and so rash is zeal when unchastened by Christian charity. Zeal, that in a righteous cause has sent forth women frail and gentle to brave the dens of lions, and *there* to die boldly as warriors in a “fenced ring, or in a pitched battle.”

Yes, men rejoiced in that day at this Canterbury Martyrdom: yet, as surely as the smoke ascended and the fire cleared, and the faggots crackled, and a stifled sob arose to God, was this deed held in reckoning! The cost of the staple, and the stake, the faggot and the burning, for this or for some other martyrdom, is it not entered in the records of Canterbury City?





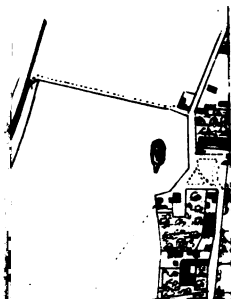


**FELIX SUMMERLY'S  
HAND-BOOK  
FOR CANTERBURY.**



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**Western Towers of the Cathedral, from the site of the Archbishop's Palace.**

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**CANTERBURY:**

**Printed by A. GINDER, Saint George's Hall.**

**1860.**

## PREFACE

to the Revised Edition.

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"FELIX SUMMERLY'S HAND-BOOK OF CANTERBURY" has been deservedly popular. A large Edition was speedily exhausted, and for some years the work has been out of print.

As a Guide Book to Canterbury it is particularly valuable, on account of the taste it displays in the Fine Arts—no little commendation to those who come as "Pilgrims" to a City once renowned throughout Christendom for the wonderful shrines and buildings it contained.

A New Edition of the "HAND-BOOK" being required, I undertook at the request of the present Proprietor of the work to prepare the same, with such additions and

corrections as altered times and circumstances seemed to require.

Certain portions have had to be entirely re-written, new institutions having arisen, and important improvements having been carried out, which have rendered such a proceeding necessary.

In all cases however where I have departed from the original text, beyond a few verbal emendations, the passages introduced have been placed within brackets.

Amongst other friends I have to tender my thanks to Dr. REINHOLD RÖST and Mr. ALDERMAN MASTERS, for information received; and especially to Mr. G. AUSTIN, for some very interesting details furnished me concerning the Cathedral.

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\*.\* *The Copyright of this Work is registered pursuant to Statute  
5 and 6 Vic., c. 45.*



still throng  
to Canterbury, as they did three  
hundred years ago, before Harry the Eighth  
had rifled the shrine of Thomas à Becket, whom  
his royal namesake, Henry the Second, had indirectly caused  
to be enrolled in the "calendar of saints." Much contrast  
is there between the Canterbury pilgrim of the twelfth and  
him of the nineteenth century—much in the way of his going  
thither, much in the object of his pilgrimage, much in his  
dress and all extrinsic circumstances surrounding him; yet,  
with all the differences between the two pilgrims, the human  
character, in its innermost features, remains pretty much the  
same. Chaucer has left us imperishable portraits of the old  
pilgrims, and not a few of them are just as characteristic of  
the pilgrim of to-day. Do not pilgrim merchants of past and  
present times both "speak their reasons solemnly, showing  
always the *increase of their winning?*" The merchant of olden  
time, perchance, talked of his profits on few articles—wines,  
silks, and minever furs; ours on many—tea, coffee, tobacco,  
cotton, timber—largely on joint-stock banks, railway shares,  
and three per cent. consols—mysteries unrevealed in the twelfth  
century; yet both "show always the increase of their winning."  
Ask the Canterbury belles whether there are not still pilgrim



squires, "with locks curled as they were laid in presse, that make songs, indite, dance, pourtray, and well write." There are still pilgrim clerks of Oxford, "nothing fat, looking hollow, soberly taking most care for study, not a word speaking more than need, glad to learn and glad to teach;"—still serjeants of law, "ware and wise;"—doctors of physic, too, "knowing the cause of every malady, cold, heat, moist, or dry, loving gold in special, for gold in physic is a cordiall;"—still are there frankeleins, or substantial householders, "better vianded men no where"—haberdashers, hosiers, carpenters, weavers, dyers, "each shapen to be an alderman"—parsons, "poore parsons," shipmen, cooks (now French more than English), who "roast, seeth, boil and fry"—wives of Bath, millers, reeves, ploughmen, who come to Canterbury. Knights there are, too, who, to speak in wide terms, "have ridden far in Christendom and in Heathenesse;" prioresses and nuns are extinct altogether, unless we may consider our blue-stockings recluses as substitutes; but monks "that loved venery, manly



men," and friars, "wanton and merry, easy men to give penance, knowing the taverns well in every town," still exist, but are no longer called monks and friars. A troop of pilgrims starting to-morrow from the old Tabard (now corrupted into the 'Talbot') inn, in Southwark, though differently appparelled and differently equipped, would not be altogether so very different

in body and mind from one which set off on the yesterday in A.D. 1400. Chaucer has depicted the pilgrim troop in words, but two artists of no mean note, though of very opposite genius—Blake and Stothard—have presented them visibly to us in lines:—those of Blake earnest, strong, without beauty,

but impressive, and markedly original ; those of Stothard, graceful, beautiful, less forcible in character, and reminding you of Raffaele.

There is great

### Choice of Ways of reaching Canterbury,

both from the various parts of the country surrounding it and from the metropolis, which, as in olden time, still furnishes the chief visitors. Our Hand-book to Canterbury would be incomplete if we omitted to point out the advantages of the several modes of travel. From London, by the omnipotent agency of steam, the journey may be made cheaply and expeditiously, both by land and by sea. Even in a single day a visit may be made to Canterbury—its cathedral, at least, may be surveyed during a couple of hours—and the tourist brought back to London during daylight. This is certain work by means of railroad at all times. [The South-Eastern line brings its large freights of excursionists round through the “Weald” of Kent, passing close to Tunbridge, and, branching off at Ashford, keeps along the pastoral valley of the Stour to Canterbury ; from the contrary direction the continuation of this branch affords transit for the shoals of pilgrims from Margate, Ramsgate, Deal, &c., during “the season.”] Those who prefer water to land carriage may use the Herne Bay steamers, which at times run at fares exceedingly moderate. By taking this route you may possibly get even time enough to see Herne Church, a structure extremely well worth a visit.

[By the London, Chatham, and Dover Railway, now in rapid course of completion, the visitor has the option of passing through scenery once contemplated by the traveller on the old coach road], and thus obtaining glimpses of a variety of hill and dale, rosy orchards, golden corn-fields, and graceful bowers of hop plantations. But, if time allowed, and the inclination existed, we cannot recommend to pedestrians any tour for a

week or ten days which offers finer and more varied scenery, teeming with architectural interest and historical associations, than a walk from London to Canterbury, which should take in part at least of the old pilgrim's road. Equipped for the walk, with a pair of stout shoes and two pairs of lamb's-wool socks (it is a very *green* pedestrian that walks in boots and cotton, which soon render the traveller's feet like those of Peter Pindar's pilgrim who did not boil his peas), a relay of linen, and an umbrella, materials for sketching, heel-ball for taking rubbings of brasses, and a pocket volume of Shakspeare or Chaucer, Fielding or Smollett, the pedestrian should start from the Old Talbot or Tabard Inn, in Southwark. Until about a score of years since this inn bore the inscription—"This is the inne where Jeffry Chaucer and the nine-and-twenty pilgrims lay in their journey to Canterbury, anno 1383;" and, as a preparation for relishing your visit to this inn, one of the last of a most interesting lot, I refer the reader to a paper in Charles Knight's "London." Having seen the Tabard, it will not be derogatory to your character as a pedestrian to ride quickly over the Old Kent Road, one of the most disagreeable suburbs of the metropolis, as far as Blackheath. Proceed then through Lee to Eltham, and here turn out of the road to have a glance at the ruined palace, now propped up as a barn. Hence over Chiselhurst's beautiful common, to St. Mary's Cray, and to Lullingston Park, an old red brick and ivied gateway. In its little chapel, which though a restoration of only a hundred years, are some old picturesque monuments of the fifteenth century. Three quarters of a mile to the north of the park stand the ruins of Eynesford Castle, and a mile southward of Lullingston are the ruins of Shoreham Castle. Shoreham may be made the halting-place for the night. A walk before breakfast next morning brings you to Otford; thence follow the old pilgrim's road at the foot of the chalk ridge, leaving Wrotham on the south, passing the "Kentish Drover," through Halling and Cuxton, to Rochester. A mile onward from the Kentish

Drover (a solitary house) are huge masses of stone, the supposed remains of a Druidical temple, which, like others in the neighbourhood, have scarcely been noticed by topographers. At Rochester, which will be your second day's resting-place, you will not fail to see the castle, with its fine picturesque views on all sides, and the cathedral, which preserves its Norman architecture in its nave, whilst the Norman semi-circles have given place to the "lancet" in its choir and transepts, the very reverse being the case at Canterbury cathedral, where the Norman work remains in the choir, though it has been removed in the nave. If you can manage a walk of thirty miles in one day—rather too long to be often taken—then walk before breakfast to see the noted cromlech "Kit's Coty House," on the Maidstone road, and breakfast at the excellent Old Bell Inn, which overlooks it. If you prefer riding there are omnibuses at your disposal which will carry you to this spot. The ruins of Boxley Abbey and Allington Castle are only three miles off, and worth a visit, according to circumstances of leisure, &c. From this point take the lovely wooded road through Deptling, until you reach the old Watling Street of the Romans, the high road to Canterbury, where the pedestrian will arrive on the evening of the third day after his departure from London.

From Margate, which is about fifteen miles distant, from Ramsgate sixteen miles, Sandwich only twelve, Deal eighteen, Dover sixteen, the journey to Canterbury is most pleasant and easy of accomplishment, by railway, public coach, or hired carriages of all kinds.

Arriving at Canterbury, which of the principal

### Inns

shall the pilgrim prefer? Does any ancient hostel remain, to which he may betake himself? Alas! though our London traveller left Chaucer's inn in Southwark, he will find but a sorry remnant of

### Chaucer's Inn in Canterbury.

Not a fragment of it is still an inn, or we would recommend it, out of old associations' sake. In Mercery Lane, and the little court at the west of it, however, he may still trace out some of its remains. Year by year it has lost more and more of its features, from the unsympathetic pressure of modern circumstances. Within a short time the upper part of a room was to be seen, as we here present it, through the kindness of the



late R. Frend, Esq., who allowed us the use of an original drawing representing the room before it was filled with the tools and litter of a cabinet-maker's workshop. On the opposite side of the court was another portion of the inn, the original dimensions of which have been divided and altered in consequence of the requirements of the late occupier. [This inn, called "The Chequers of the Hope," was built in the form of a quadrangle, with an open court-yard; the rooms projected in front over each other, and were supported by pillars which formed a colonnade. The vaulted ceiling in Mr. Wood's shop is as perfect as in Chaucer's time.]

[Near the ancient "Chequers," in the High Street, is "The Crown," no longer an inn, though once of great repute and extensive accommodation: the highly embossed plaster figures on the street front generally attract the visitor's attention.] The highly picturesque stack of buildings once the old "Star" inn, in St. Dunstan's, near Westgate, had until a few years since escaped the hand of "modern improvement," although it still remains an object worth the attention of the traveller. We give a view of it as it appeared a few years back. ["The



Falstaff" inn, in this immediate neighbourhood, is worthy of passing notice: its old sign (cleverly renovated) suspended by some elaborate smith's work, and its well preserved front, speak of well-to-do hosts in former days.]

There is no lack of comfortable hostelries in Canterbury, and presuming that our traveller has at last located himself, it becomes time that we settle the order of what we have to say. Gostling and the other Guide-books take the tourist throughout the city, according to its topographical arrangements. This method is very inconvenient, if not absolutely

useless, unless the very route which the Guide lays down is precisely followed by the visitor. If the visitor should go northward, and he may have good reason for doing so, and Gostling southward, then the confusion is great. Again, if the visitor would trace a single class of objects, say the ancient walls of the city, with Gostling in hand, he is obliged constantly to refer to five different places in the book. Moreover, in this mode a constant and oftentimes laughable incongruity, from the juxta-position of things, constantly arises. Not only for its simplicity, but in order to preserve a certain kind of consistency of treatment, I have thought it best to consider each class of objects by themselves, without any reference to their accidental locality, which is, indeed, provided for by the plan of the city; and I have endeavoured to give to each object an amount of space proportionate to its interest. I have therefore said little in a direct and positive way on subjects which occupy a large space in other Guide-books. For what comes a visitor to Canterbury? Surely to know something of the things which present themselves to his vision. Not to learn the early history of the place, which he can obtain, without the journey, from Somner, and Gervase the Monk, Hasted, and Geoffry of Monmouth. I have thought it far more useful to give a longer notice of the Cathedral than of the occupation of Canterbury by the Romans—abandoning the example set by one of my predecessors, who gives six pages about the Romans and three about the Cathedral. Yet something must be said of the

### History,

at least, of the place. "It is neither," says Somner, "in the Saxon, nor yet the Roman, neither the intervening Britain's time, that we are to expect the finding of the City's original. It's much elder. Rome itself not so old. Indeed, I read that one Rudhu-dibras, or Ludhudibras, a King of the Britains, almost 900 years before our Saviour's incarnation, was our

City's founder." Like Somner, I leave the "scanning" of the correctness of this to others. And I have done with the early history of the place when I record that, like Rochester, its earliest name came from its contiguity to a river, being called *Durwhern*, or the place of the swift stream, by the ancient British; then *Durovernum*, a Latin version of the British name, by the Romans;\* and subsequently *Cantwara-byrig*, or the byrig or borough of Cant or Kent, by the Saxons. Incidentally various points of the history of the city will suggest themselves in the course of this work, and therefore I quit this part of the subject: not, however, to speak of the sights of the place until I have said something of the

### Municipal Government of the City.

Until the recent changes, and as far back as the reign of Henry VI., the chief of the city was a Mayor. But according to ancient records of the city the chief was in the earliest time the King's *Præpositus*, Provost, Reeve, or *Præfect*, and so continued to be until Henry III. enfranchised the city, and conferred upon the citizens a license to elect yearly two Bailiffs, which officers lasted until they were superseded by one Mayor, created by Henry VI. The present local government of the city was regulated by the statute of 1835, which amended the municipal corporations, excepting London. The present Corporation of Canterbury consists of twenty-four persons—six aldermen and eighteen councillors—who constitute the Council of the borough. From them the Mayor is chosen annually. The Sheriff is elected out of the Council, or by the Council out of the general body of citizens. Three Aldermen are elected triennially in the place of those who retire. The city and borough is now divided into three wards—Dane John, Northgate, and Westgate Wards—which are superintended by the Justices. Two Members are returned to Parliament, being the

See "Canterbury in the Olden Time."—[Early History.]



same number which has been elected since the 11th year of Edward I., A.D. 1283. The present electors consist of about 800 freemen and 750 ten-pound householders.

An examination of the city records would doubtless show the existence of many remarkable customs in early times. In 1556, the Mayor, before Christmas yearly, was bound to provide for his wife, the Mayoress, one scarlet gown, with a bonnet of velvet, made for her to wear, according to the ancient usage of the city, under the penalty of £10. Why does not the Lady Mayoress of modern times set up her prescriptive rights to this picturesque mark of note? Presents were often made by the ancient corporation. In 1445 the Queen of King Henry VI., being at her devotions at the tomb of the Martyr, is received by the Bailiffs at the Hall in the Blean, at Harbledown, and by them is presented with a gift of £21. In 1516 a payment of 4s. for "one gallon of ypochras," is given to the ambassador who brings over the Cardinal's hat from Rome for the great political priest Wolsey.

### Of the Six Ancient Wards,

Somner says, there is "neither written record nor unwritten tradition" when the city was so divided into the Wards of Westgate, Newingate, Northgate, Worthgate, Burgate, and Ridigate, each taking its name from its respective gate.

Before quitting this subject it may be interesting to know something of

### The Ancient Court of Burghmote,

especially as it must be reckoned among the "things that were." The following are among the unpublished manuscript notices of this institution which were collected by the late Alderman Bunce. By the charter of King Henry II. burghmote might be held once in every fifteen days. The earliest proceedings of this court now remaining in the chamber of the city are dated in 1272, and entered in the old abbreviated Latin, on

small parchment rolls. It was a court of record, and from its commencement had been held on Dies Martis, or Tuesday. "So early as King Richard the Second's time—viz. 1292 (*sic*), I find mention," says the Alderman, "of its being assembled by the sound of a horn. Here actions of all sorts between party and party were tried—the wills of citizens, and their wives, disposing of their freeholds in the city by ancient custom, proved and registered. Many other instruments were also enrolled on record. The title of the court was *Curia Civitatis Cantuar.*" Persons were admitted to the freedom out of court by the Jurats, who recorded their names on parchment rolls. In 1352, the ordinances of the court were sealed with the seal of the Bailiffs. In 1463, all orders and proceedings were registered on paper rolls, and so continued to be entered until 1542, when they were first written in books. In 1417 the title of the court was "The Court of Burghmote." The Bailiffs, six Aldermen, and thirty-six Common Council, were annually elected in this court. In 1470 mention is made of the repair "de cornu," so called "the Bud-horn." Soon after 1590 the prosecution of actions in this court was discontinued, and the business of it principally confined to the admission of freemen, the appointment of the city officers, the due regulation of the trade of the city, the management of the corporation estates, and, finally, all matters affecting the rights and privileges of the citizens, liberties, and franchises of the city. The burghmote was held before the Mayor if he were in the city, and, if absent, one of the Aldermen, being duly appointed his deputy, held it. There must have been present with him a majority of the Aldermen and of the Common Council. The court was held every other Tuesday, if business required it so often, and if not then, once in every lunar month. It continued to be assembled until its dissolution by the sound of a horn, which is a copper one, and very ancient, and is still preserved. In addition, there was a summons, signed by the Town Clerk, by order of the Mayor, and left at the house of every member, who, if he failed

in his attendance, was liable to certain penalties for the default. With a view to preserve harmony between the body corporate and their fellow-citizens, each member, on being introduced to the House, took an oath not to discover the private talk of the burghmote but to those of the House of Burghmote.

### Courts of Pie-Powder,

handed down from the Saxons, who called them *Ceapung-gemot*—to regulate matters of buying and selling at fairs, were held in the city up to the year 1604. This court is mentioned in a paper in the Chamber to have been holden time out of mind before the Mayor, *de hora in horam*, under the title of “Pleas of the Court of our Lord the King of Pie-powder of the City of Canterbury, held after the usages and customs of the City.” It took its name from the French *pied* and *poudreux*, in allusion, probably, to the dusty feet of the parties frequenting the court.

### Assizes

were held in 1365 for the City and County of Canterbury, and again in 1570, but at present they are uniformly held at Maidstone. Surely it is something of a grievance for the East Kent people to go so far west. In connexion with the ancient administration of justice, it may be noticed that in 1502 the city accounts mention a payment of 8d. for “engraving one iron wherewith to mark criminals.”

I will not leave the subject of the civic economy without alluding to one or two topics more immediately connected with it than they are with any other of the matters on which I have to treat. I do not care to speak of the existing markets for supplying the city with provisions, because every one may go and observe them for himself; at the same time I quote from Alderman Bunce’s mss. some account of the

### *Ancient Markets,*

beginning with the earliest period.\* In a charter, A.D. 760, of lands given to Saint Augustine, by one Dunwaldus, there is mention made of a market-place, by Queningate, in these words —“A villa, now situated in the Market, at Quenegate, of this City of Canterbury.” In 1367 the market for the sale of Poultry, &c., extended from Christ Church great gate by the Bolstake, to Angel, now Butchery Lane. The Wheat Market was anciently kept without Burgate, in St. Paul’s, on the left side of the way. In 1388 the Corn Market was in St. Andrew’s, where also, in 1462, there was the common Butchery, which was carried on with shambles standing behind St. Andrew’s Church. In 1187 the Fish Market was kept in High Street, by the church, then called St. Mary, Fishman’s, and afterwards, as now, St. Mary, Bredman’s, from the Bread Market being then near to it. The Fish Market was removed from High Street into Burgate, and again into High Street, but at length, about 1480, was fixed in St. Margaret’s Street, where it now continues. At Oaten Hill was a market for the sale of Oats, which was before called Salt Hill, being the place where Salt was sold. By Saint Sepulchre’s Nunnery was held the Beast Market, for the sale of Cattle, and in Wincheap, at Barnacle Cross, a market for the sale of Wines. The Corporation had common shambles standing opposite the river, on the west end of Jewry Lane, which in 1714 were cleared away.

### *Ancient Fairs*

continue to be held in a few of the parishes of Canterbury, generally on the anniversaries of the saints to whom the churches are dedicated. Pedlery, toys, and gingerbread are the principal articles sold at these fairs. But the great fair, “Jack and Joan’s Fair,” so called as being a statute fair for the hire of servants,

\* See “Canterbury in the Olden Time”—[Market Places].

male and female, is held on the 11th of October (Michaelmas-day in the old style), in the Cattle Market, and continues until three market-days of the city have passed.

### *The Guildhall, or Court-house,*

until the time of Henry VI. was called the "Spech House," but since that time the Guildhall. "In 1427 the hall is first called the Guildhall. In 1437 it is rebuilt. In 1408 the accounts mention a payment for carriage of gunnery, from the old chamber to the new chamber, of twelve jurats, also great repairs done at the old hall, and to the south chamber next the street."—(Bunce's Minutes). "It was situate nigh the Lion Inn, in High Street, in Canterbury, in the parish of St. Mary, Bredman," and is still a conspicuous building in High Street, *rebuilt* about the time of Queen Anne. Those who are curious about the history of the benefactors of the city may see a considerable number of the portraits of them in this hall. Modern times have wholly discarded the use of tapestry, or, if they use it, they do so like pictures in frames—as George IV. has done at Windsor Castle—in ignorance of its use. In 1646 the Chamberlain of Canterbury was ordered to provide a sufficient hangings or tapestry before the Town-hall door, for keeping the hall warm at public meetings.

In Guildhall Street is

### *The Museum and Public Library,*

having a not ungraceful exterior of four Ionic columns, the design of which is said to have been borrowed from a temple on the river Ilissus, at Athens.—[The admission to the Museum, which is supported by the Town Council, is free, and the rated inhabitants have the privilege of taking home books from the Library to read. Among the local collections in the Museum are some Roman and Anglo-Saxon antiquities worthy of notice :—a curious statue of Latona, discovered in an urn in

St. Dunstan's; Samian ware of the usual type and pattern, and a considerable number of mortuary urns. Among the Anglo-Saxon antiquities may be observed a cup of twisted or pillared glass, found near Reculver, and one of the most perfect specimens of the sort in the kingdom. Portions of bronze buckets taken from tumuli: these were supposed to be the vessels in which the mead, or beer, was carried round to the warriors as they caroused of old upon the "mead bench;" but Mr. Akerman's discovery of one of these buckets at Wittenham, engraved with Christian devices, renders probable his opinion, that among the Christianized Saxons similar vessels were employed to contain holy water. Brooches peculiar to the Saxon (Jutish) tribes in Kent may be observed; together with a few British specimens, such as flint and stone implements. An elaborately wrought pin from the cemetery at Guilton, Ash, seems like a Roman ornament, that descended, probably by right of conquest, to some Anglo-Saxon chief, for it was found in one of the Jutish graves. There is also in the Museum a choice collection of Greek and Etruscan remains—vases, statuary, and monumental slabs—the greater portion of them being the gift of Lord Strangford. The geological and mineralogical specimens are numerous, and some of the fossil remains rare. In ornithology the collection is extensive, though much requiring renovation, as some of the specimens are deteriorated by age. There are petrified lobsters from Sheppy, mammoth bones, and horns of the ox and the extinct gigantic elk from the bogs of Ireland. There is a tolerable collection in conchology, and some drawers containing entomological subjects which it could be wished were more choice and numerous. The windows contain some curious specimens of Flemish stained glass, and one of Sidney Cooper's early pictures ("Meadows from the Stour, near Tunford") hangs over the main staircase as we ascend into the Museum].

### *The Jewry.*

As in York, and all the more important of our old cities, so in Canterbury, there was a part particularly inhabited by the Jews. Somner concludes, from evidences which he recites, that the "stone parlour of the Saracen's (afterwards the King's) Head Inn, mounted on a vault, and ascended by many stone steps (as the Jewish synagogues and schools were always built aloft) is the remains of a good part of that which was our Canterbury Jew's school or synagogue."

### *The Exchange.*

The *Cambium Regis*, *La Chaunge*, or Royal Exchange, is often mentioned in the old records. Edward III. bestowed it upon East-bridge Hospital, towards the augmentation of its endowment. Its site was fully described at that time as being in the parish of All Saints, in the High Street.

So close in relation is the change of money and the coining of money, that I here take notice of

### *The Mints.*

A mint for the coinage of money was established in Canterbury as early as the days of King Athelstane. From the same Monarch the Abbots of St. Augustine obtained the privilege of coining, which was enjoyed by them until the time of King Stephen. Selden, indeed, states that money was coined here by the Archbishop in the time of Alfred. Some pieces of Henry VIII. were coined at Canterbury, probably at the Mint, which is said to have existed at the Green Court gate, near the Cathedral.

I now proceed to speak of the most remarkable and characteristic features of the city, taking each class of objects and its incidents by themselves—and I begin with its River :—

### *The River Stour.*

The name which the river now bears was given it by the Saxons, who called several streams in England by that name—one in Worcestershire, and others in Cambridge, Suffolk, and Essex. The name means stirring or moving: it supplanted the old British one of *Durwhern*, meaning swift river, whence the city derived its ancient Roman name of *Durovernia*, or *Dorobernia*. Since A.D. 686 the name *Stour* has existed. It rises at *Kingsnorth*, near *Ashford*; takes its course by *Wye* and *Chartham*; divides itself at *Canterbury* into two streams, one of which passes through the city at *King's-bridge*, and the other by the bridge at *Westgate*, and uniting again below the *Abbot's Mill*, flows on, by *Fordwich* and the general valleys, to *Sandwich Haven*, and thence into the sea. In 1594 it was proved in a law-suit that the river was navigable to *Fordwich* for barges of 12 tons; but at the present time, owing to the mills, &c., scarcely anything but a boat can pass on it. Various kinds of fish, but especially trout which would rejoice an *Isaak Walton*, are caught in it, and were of such value that the right of fishing used to be leased out. The river drains in its course the hills on either side, and in ancient times often flooded the city. The gradual elevation of the city is one of its most palpable features at the present time. In and about the Cathedral there are many parts where little more than the capital of a column is seen above ground and where its base must be sunken some six or eight feet lower, and, according to the late *Mr. Austin* (the surveyor to the Chapter) more than eight feet. The entrance, too, into many of the old buildings of the town, as at *East-bridge Hospital*, is down stairs. A similar elevation of surface is constantly going on in all large towns, as in graveyards, from the continued accumulation of matter. In the metropolis and its suburbs this elevation is still more extensive. The whole district of *Lambeth*, covering many square miles, has been considerably raised.



Though Acts of Parliament and private enterprises at various times have essayed to make the river deeper and larger than nature made it, the stream has had its own way, and refuses to be generally navigable. It has created

### Mills

in number on its banks, some of which have been recorded in history since William the Conqueror's survey: they appear to have been much more numerous formerly than at present.\* Somner mentions King's mill, Abbot's mill, Westgate mill, Shafford's mill (in 1189 called Schepeshotesmeln—now called Dean's mill), and Barton mill, as standing in his time; and he also speaks of seven others, by name, as existing in King Stephen's reign. King's-bridge was also called East-bridge mill, and King Stephen sold the same to the Abbot of St. Augustine's, to raise a hundred marks for his ransom, when captured by one of his barons, the Earl of Gloucester. What an impossible thing at the present day, that Queen Victoria should be locked up a prisoner by Lord Brougham, and pledge the Green Park to Baron Rothschild to pay for her release! So that, whether we like it or not, the proverb "*tempora mutantur*" will continue to apply. The localities of the existing mills will be found indicated in the plan: they are called Dean's mill, Barton mill, and Abbot's mill. It is likely enough that Chaucer drew the portrait of his miller from a specimen in Canterbury.

"In 1536 the Corporation kept several swans on the Stour, and a person was employed with a yearly salary to look to them." (Bunce's Minutes).

There are several

### Bridges

over the Stour in Canterbury, of one kind or another. Carriages can pass over Westgate and King's or East-bridge, and by the

See "Canterbury in the Olden Time."—[The Mills.]

Abbot's mill bridge, but not over the others, which are mere foot-roads.

### The City Walls.

The plan of the city published by Somner, which was "re-engraven at the charge and by the order of the Right Worshipfull the Mayor, Aldermen, and Common Council of this city, in the Court of Burghmote, A.D. 1703," shows how perfectly the old bulwarks of the city, with its gates, posterns, towers, &c., existed but a century and a half ago. Is the Town Council of the present day as kindly disposed to the antiquities of the city it professes to watch over, and will it ever order a similar plan? If it do, what will it show? That the municipal authorities have preserved the trust committed to their charge with good faith and discretion?—that they have done their best to preserve what they cannot re-produce? Where are Ridigate, Worthgate, Burgate, St. George's gate, Northgate—all standing in 1703? Five out of six gates demolished in a century and a half!—in truth, since 1777. But, perhaps, though the vast "improvements" of modern times have removed the gates, the old walls themselves have been taken care of. Ask the authorities how came those breaches in the walls near Worthgate and elsewhere? Until within the last century there was probably no other city in all England which was able to show its ancient walls in a more perfect state than Canterbury. It was the boast of Canterbury, as early as A.D. 1142, that the walls of the city were "whole and undecayed." Instead of feeling a pride in this, and maintaining its antiquities with religious care, it must be confessed that the city since that time has violated its trust, and unless some means are devised to preserve what remain, Canterbury, though it has been a venerable city from the earliest period of our history,—for at least some sixteen hundred years, bearing noble and genuine evidences of the fact,—will belie itself, and have no more claims on our sympathies with the past or our love of the pic-

turesque, than a spick-span manufacturing town, or lath-and-plaster watering-place. Have the letters patent of Henry IV. (translated in Somner, p. 7), and the record, which may now be seen by any good citizen of Canterbury, in the Record Office in the Tower of London, for one shilling, become dead letters?—and if not, is not the city bound by them to see the walls kept in order? We pray some antiquarian member of the Town Council to look to the fact. Regret exists that the municipal authorities, having more precious things in their charge, were not more keenly alive to the preservation of them. Still, so much remains that, with occasional gaps, the line of the walls and the positions of most of the gates and watching towers may still be traced. Formerly, many portions of the old walls showed that they had been either constructed originally or repaired with Roman bricks. Alderman Bunce's *ms.* states that in the Castle yard a most perfect Roman arch, supposed to be the old Worthgate, forming a part of the city wall, stood, built altogether with Roman bricks, which was removed in his time. Somner quotes King Ethelbert's somewhat doubtful charter of the site of the Monastery of St. Augustine, dated A.D. 605, which speaks of the *east* wall of the City of Canterbury, in proof that the city was encompassed by walls at that period, and he proceeds to argue upon negative evidence, that as that monastery was erected as a cemetery, its site must have been *without* the walls, as it was unlawful by the law of the twelve tables "to bury or burn a dead man within the city." But the name under which Canterbury was known to the Romans *Kair Chent*, is far better evidence of the antiquity of the walls than any hypothetical reasoning or monkish chronicles. Though nomenclature often becomes distorted from its original meaning, the original meaning will always be found to be true and genuine. What is *Kair* but a walled town? There is abundant evidence that there have been walls since the tenth century. In A.D. 1011 the Danes cast the *English* people from the wall of the city. A survey

of the walls made in the third year of King Henry IV. names a seventh gate Queningate, which has not existed for more than a century and a half. It stood between Northgate and Burgate. It would also appear from this survey that the wall between Westgate and Northgate was not then built, as in subsequent times. The following particulars are from Bunce's unpublished mss. :—"The walls by which the city is at present surrounded carry the appearance of various ages, as if built at very distant periods, one part from the other. From Westgate, southward, bending towards the cemetery of Saint Mildred's Church, through the meadows, apparently is the most ancient part of the wall. Next in point of antiquity is the wall thence on by the bayle of the castle, by Wincheap-gate to Ridingate. The most perfect is that belonging to the Dean and Chapter, which, by composition with the citizens in 1492, this reverend body are bound to repair, and which extends from Burgate, northward, to the tower beyond the postern." This part and the intervening tower were called "new" in 1409. "In 1400 a labourer is paid at 4d. per day for putting and heaving sand and earth under the city wall and long wall. In 1402-3-4 Thomas Ickham, with a view to estimate the expense of the repair of the walls, was at the trouble of admeasuring the whole circuit, and gave his survey to the bailiffs, who preserved a copy of it in their great ledger. Besides the gates and the banks of the river, the wall in this survey is stated to contain 572 perches and a quarter, to which, says Mr. Battely, add ten perches, for the six gates and the bank of the river, which will make the whole compass to be 582 perches and a fourth part of a perch, without including Queningate, which is a very small gate. "The whole wall below Westgate and Northgate (says Mr. Somner) was not built at the time of this admeasurement, for on either side of the river the wall by the ward clearly breaks off, so that there is an interjected distance of eighteen perches long between the one and the other wall."

In Somner's time there were upwards of twenty-one turrets, or watching towers, and six gates. At the present time only six or seven of the turrets remain, some of which are converted into dwellings. Of

### The City Gates

only Westgate remains. Though no longer to be seen, out of sympathy for them I must help to perpetuate the remembrance of the others. Burgate, or Boroughgate, also called Saint Michael's gate, from a church hard by, but no longer existing, is one of the earliest gates named: it is so called in King Ethelbert's charter, A.D. 605. It was rebuilt by some generous citizens A.D. 1475; and was demolished A.D. 1822. Newingate, or Newgate, also took the second name of Saint George's gate, from its neighbouring church. A New gate existed in the eleventh century, but was rebuilt about A.D. 1470—the same time as the rebuilding of Burgate. The Newgate was pulled down in 1801, having been for many years a prison for the freemen of the city; afterwards the Corporation used it as a common storehouse. "When the old conduit was taken down reservoirs for supplying the city with water were placed there, and so the gate continued to be used until 1801, when, at the particular request of upwards of 200 persons, who joined in a petition to the Court of Burghmote, stating the very great obstruction to carriages, from the narrow entrance of the gate, which rendered it also not only inconvenient but dangerous to foot passengers passing through it—and the *Corporation having occasion for its stone materials and rubbish in levelling their new intended cattle market adjoining*—the gate was taken down, not without due consideration, nor without regret!" (Bunce's mss.) Ridigate, Redyngate, or the Road-gate, was emphatically so called, as crossing *the* road (the Watling street)—one of the four great Roman roads of the kingdom, which at this point connected Canterbury and Dover. It is said to have been standing before the Conquest. Near to this gate once

stood the church of St. Edmund the King and Martyr, "now so clean gone that the least vestigium of it appears not." As early as A.D. 1349 it had begun to decline, and was united to St. Mary Bredman. "Over this Ridingate," says Somner, "was sometimes, and that in the memory of many yet living, a bridge lying upon the underprops or buttresses yet standing on either side the gate, by which, when it stood, a man might have continued his walk from the lesser to the greater Dongehill, and *e contra*, but it is decayed and gone." It was near this gate that the Roman arches were to be seen, which were concealed by the archway erected in 1802. The gate itself was destroyed in 1782, and in 1791 "a spacious arch was thrown over its remaining piers, forming a bridge by which the communication from the little to the great Dungehill was restored." It was done at the sole cost of Mr. Alderman Simmons: he also planted

### The Dungeon, or Dane John

Grounds—a sort of lung to the city—a pleasant spot enough for a stroll, and which the stranger should visit, if it were only for the sake of the panoramic view of the city and suburbs, from the mount. Its monument at the top, to my eye, seems to spoil the picturesqueness of the spot. On the base of the pillar is recorded that "this field and hill were improved, and these terraces, walks, and plantations made, in the year 1790, for the use of the public, at the sole expense of James Simmons, Esq., of this city, alderman and banker. To perpetuate the memory of which generous transaction, and as a mark of gratitude for his other public services, this pillar was erected by voluntary subscription in the year 1803."—"The terrace, 12 feet wide and 1840 feet long, is formed on the top of the rampart within the wall, which has been repaired and raised into a parapet the whole length, and continued from within a few paces of St. George's gate (over the lofty and spacious arch on the spot whereon stood Ridingate) to the opening at the

entrance into Wincheap, passing in its course the old watch towers, four of the areas of which are planted with trees and flowering shrubs, enclosed with commodious seats and defended by palisades. From the lawn are serpentine walks, bordered with quickthorn, and fenced by posts and chains, 480 feet in ascent on each side, to the summit of the mount, which by these improvements was heightened about 18 feet."

[On the lawn is a marble sun-dial, from the chisel of the sculptor Henry Weekes, who is a native of Canterbury. On the pillar in bold relief are personified the "Seasons," with appropriate designs around the base. This work of art has been justly admired. On another part of the lawn, near the Ridigate, is a Russian gun from Sebastopol, presented to the city by Government. In the lime tree avenue is a fountain, recently erected by voluntary contributions. It is a classical and elegant composition, and reflects great credit on the taste of the gentlemen who selected it; possibly the basin might be enlarged with advantage, especially since the trees have been cut away. The three principal figures are ideal mermen: they were modelled by an Italian for Messrs. Austen, Seeley, and Co., Euston Road, London. The three dolphins are a fac-simile of an antique in the Naples Museum. The former has never before been put up, and the combination of the two—that is the grouping—is due to the artistic taste of the Rev. E. Woodall and Mr. Alderman Masters.]

The mount at different periods has borne the names of Dunzil, Dungeon, Danzon, Dangan, Daungeon, Dane John Hill. "This and two smaller mounts not far from it (in a field called the Martyrs' Field, being the spot where men of stout faith were burnt for religion's sake) are looked on as works of the Danes when they besieged our city in King Ethelbert's time." This opinion is not universal. "Military men, applying to these mounts the tactics of the present æra, designate the larger mount as originally constructed for the defence of the city, being situated so as to form the salient angle of a bastion, and

the two smaller ones as outworks for its defence, but added at a much later period. An opinion not improbable, and evidently apparent, each having its face towards the country in the form of a lunette, or half-moon, with a high ridge of ground in the rear, to keep up the communication with the ditch.”—(Note to “Gostling.”) “A manor derived its name from that of the neighbouring hill; so the radix and original of that (says Somner) I conceive to signify the Danes’ work, and therefore corruptly called Dungeon Hill, for Danian Hill, or Dane’s Hill, and that because it was either theirs against the city, or contrariwise, the city’s against them.” The spot was anciently the place of resort for the practice of archery. In 1580 a mark was painted at the Dungeon for the culver-shot to fire at. In 1570, as to shooting, “the jury at the assizes find that in this point there are very few or none within the city that are excusable, and the cause thereof they think to be the daily use of bowling.”

### Dane John Mansion.

[Railway undertakings have within the last twelve months partially obliterated the Martyrs’ Field and entirely destroyed the old Dane John Mansion. This building, partly a reconstruction from a more ancient edifice, was, with some lands adjoining and the fosse of the city wall along the Dane John Terrace, the property of H. Lee Warner, Esq. Somner slightly alludes to the ancient mansion and manor, which he says was “some time the Chiche’s, a family of gentlemen for many generations known in our city, to whom the Aldermanry of Burgate appertained, and of whom Thomas Chiche (whose name in old characters, together with his effigies, are set up in the west window, as his coat is in the chancel, in stone-work, of St. Mary Bredin’s Church) was anno 1259, and again in 1271, one of the Bailiffs of the city. After the Chiches it became the property of the Brents”—probably a branch of the Brents of Charing, and of Allington Castle, Kent, their arms (the wivern)



being displayed in stone in the tower of the former church, as it was on a tomb in All Saints' in this city, where Roger Brent was buried. He was Mayor of this city in the years 1470-71-76. Somner further relates that after the Brents, the Butlers, then the Hales, then the Lees, became the proprietors of the Dane John Manor. The massive orchard walls and vast foundations of the old mansion showed it was once a building of a substantial and imposing character.]

Worthgate and Wincheapgate by some have been thought to be identical. Alderman Bunce says that Wincheap-gate was probably erected for public use, instead of the ancient Worthgate, and if so, it was built about 1548, when Worthgate was closed up. In 1770 the old building was taken down. Worthgate, Somner thinks, meant Ward-gate, or the Castle-gate. It had a curious and genuine ancient arch, built of Roman bricks, which was barbarously removed, in 1790, into some one's garden in Lamb Lane, and thence transported to Lee Priory, where it is said still to remain.

In our circuit of the walls we now come to the last remaining gate. Westgate existed as early as the Conquest; but the present gate, with its round towers and machicolations over the portcullis, through which hot liquid lead was poured down upon assailants, is the structure of Archbishop Sudbury, in the days of Richard II. For several centuries it has likewise served the purpose of a gaol. Within the past thirty years additional buildings for this purpose have been added in a northern direction, but being of yellow brick they do not harmonize with the stout old stone gate, either in form or material. This gateway, in almost every point of view, is a picturesque object: with the church of the Holy Cross on its southern side the lines of the two make an agreeable composition, at once suitable for the artist without adaptation. I have adopted the present view chiefly because it is less common than most views of this gate, which have been taken at the west side. The title of the year's account of 1494 mentions "that a certain hermit, named



Blubeard, who headed an insurrection, was taken by the Mayor and citizens of Canterbury, and sent to the King at Westminster, and there adjudged to be hanged and decapitated, and that his head was placed over the Westgate of this city."

Of Northgate, which stood north of the church of St. Mary's, and of Queningate, or Queen's-gate, possibly named after Queen Bertha, so famous in Canterbury history, not a vestige remains. The latter is supposed to have been situated near the Priory of Christ Church.

### The Posterns

were located—one near St. Augustine's—another at St. Mildred's—and a third close to the Stour, running from Abbot's Mill. The only one which remains in use (and that by Prebendaries alone) leads from the Bowling-green of the Cathedral Precincts, crossing Broad Street to St. Augustine's Monastery. The age of

### The City Ditch

has not been satisfactorily determined by the topographers. It may be sufficient, however, to know that it is spoken of as

early as the time of Richard I. Its forms, in many parts, can hardly be distinguished at the present time. The earliest mention of

### *The Castle \**

occurs in the Conqueror's famed Domesday Book—our oldest legal record, which, though nearly 800 years old, is still in the Public Record Office, in most perfect and beautiful condition, contained in two thick vellum volumes. Across the Castle precincts, "through the city wall, where the ancient gate of Worthgate stood, and over the ditch into the Ashford-road, in Wincheap, a road was opened in 1790." The ruins may be found lying rather in the south-west part of the city, in the ground at the west ends of Stour and Castle Streets. That portion of the castle which now remains, was called the Keep, and is a most miserable discoloured ruin. As for speculating on the character of its internal architecture from its existing state, it would be idle to attempt to do so. Its area you will find littered with rusty machinery and worn-out retorts. Its Cyclopæan walls begrimed with soot and filth. Even the mantling of ivy is forbidden to it by the contiguity of the Gas Works, a part of the machinery of which has been actually built into the ruins. I find the following notes on this structure, made by Mr. Kerrich, of Cambridge, in 1786, among the manuscripts of the British Museum, (Add. MS. 6746.):—"The loop-holes on the ground floor were like those at Rochester, and were few in number. Loop-holes only, and no windows on the first floor, as at Rochester. On the second floor were magnificent windows, and on the third floor smaller windows, as at Rochester. Directly under the grand entrance was a steep staircase, which led into the dungeon. This was the usual situation of this staircase in old castles, and it is so in Dover and Rochester castles." From a consideration of the buildings applied for purposes of war and bloodshed, and the

\* See "Canterbury in the Olden Time"—[The Castle.]

protection of men's bodies, we now turn to contemplate those devoted to peace and civilization, and the salvation of men's souls ; for the polity and feeling of our ancestors made a substantial provision for both objects. We have no necessity, thank God, to build strong defensive walls against violence !—our neighbours of the French capital make themselves eccentric throughout Europe in thinking differently. And we do build churches, but alas ! for the most part, such churches ! And here is a specimen, taking the first which occurs in alphabetical order, of

### *The Churches of Canterbury.*

#### *All Saints' Church,*

which stands on the north side of the High Street, between the East-bridge and the corner of Best's Lane, nearly opposite East-bridge Hospital, is about the centre point of the city within the walls. It is among the least interesting of the churches, far less so than those in poverty and decay. Its mean pretensions, modern air, its yellow brick and stucco, coloured glass in the heads of the windows, the patterns of which remind you of "union-jacks," and affectations of architectural forms, will deter any one who values realities, ever so modest and humble, from stepping over its threshold out of mere curiosity. If people cannot afford to build God's house of stone, whilst they can use it for markets, exchanges, museums, &c., but must use brick, do not suffer them, without a remonstrance, to give shams aping to be stone. The architect of right feeling and good taste, who has to employ poor materials, should build accordingly, in the best way, but in forms suitable to brick. In this case, All Saints', like other modern churches, reminds you of the daw in borrowed plumes. Since Somner speaks of the old church as affording no ancient monument with an inscription or epitaph, though some men of good note were buried there, none will be found in it. It

belonged to the patronage of St. Austin's, and its cemetery ground anciently belonged to East-bridge Hospital. Out of all bitters a sweet may be extracted, and even the forms of All Saints' church may be turned to good and picturesque account. Seen from the ruins of the Blackfriar's monastery, through the haze, its tower is reflected in the stream, and helps materially to produce a picture, in which buildings and water are so well grouped, that a painter might fancy himself in Holland. It is one of the many excellent picturesque views about the Stour, and I prefer that the pencil rather than the pen should render a description of it.



View, looking South-West from the Blackfriars, with All Saints' Church in the distance.

*Church of the Holy Cross, Westgate.*

On the upper part of the old West-gate itself, the original church of the Holy Cross was built. When Archbishop Sudbury demolished it, it was removed southward of the gate, to its present site. This site was granted for the especial purpose, by letters-patent, dated in the third year of Richard II. (A. D. 1480.) In token of the name of the church, a cross or representation of the crucifixion, stood formerly in the porch to awaken the devotion of the communicant, for the good order and keeping of which, the will of one Richard Marley, dated 1521, provided. But the emblem of the Christian's faith is now gone, and no cross remains to tell the name of the church. The church consists of a nave and two aisles, low square tower and porch. It is one of the most picturesque of the ecclesiastical exteriors in Canterbury, in spite of its having lately undergone some renovations. Either with or without the adjoining gate, in most points of view, it is not a bad subject for a sketch (see page 27.) The tracery of its perpendicular windows remains tolerably perfect. The ancient panelling still forms the ceiling of the chancel, and most likely extended, formerly, over the ceiling of the whole church. There is the old square font, which, like other parts, seems to have been brushed up (and spoilt) by some unsympathizing hand in the time of Queen Anne. It is said to have been brought from the cathedral. The brasses have all disappeared; but there are some good remains of six carved benches, with their "misereres," or seats sculptured in high relief, which are the least mutilated and purest pieces of antiquity in the church.



One of the most perfect of these sculptures we have thought not unworthy of a place in our pages. The subject is two men fighting, with a rose between them, probably in allusion to the wars of the houses of York and Lancaster. The foliage orna-

ment, at the end of the principal subjects, is very nicely chiselled and is yet quite sharp. The monastery of St. Gregory held the patronage, now the Archbishop and Chapter alternately.

*Church of St. Alphage.*

The present structure is situate a short distance north of the High Street, with its eastern end facing the West towers of the Cathedral, and forms the corner of the lane which takes its name from the church. It would appear to have been erected about the middle of the fifteenth century, though its endowment is much earlier. It has a nave and aisle, and the latter parted from the first by hexagonal columns, one of which records, by means of a brass attached to it, that it owes its erection to Thomas Prude.

*Laude Prude Thomas, per quem fit ista columna.*

"Praise Thomas Prude, by whom this column was made."

What the church wants in architectural interest is somewhat made up by the quaintness of its epitaphs—all of which may be found in full length in Somner. Some afford curious specimens of rhyming dog-Latin. That of John Piers, rector here, begins :—

"In Maidstone natus, jacet hic John Piers vocitatus,  
Ecclesiæ Rector Alphegi Martyris almi."

Another belonging to Richard Engeham, who died in 1568 :—

"Qui tumulos cernis cur non mortalia spernis?  
Tali namque domo clauditur omnis homo."

Here is the record of a philoprogenitive patriot :—

"Henry Gosborne, cetezen and alderman of the towne of Canterbury and fourre yeares at sundry times mayre of the same cety, the which deceased the 22 day of April, the yeare of our Lord, 1522."

Who is remarkable as having given twenty marks to repair the city walls, and as being the father of twenty-five children, by two wives.

We quote at full length the epitaph on the namesake of our first English printer, chiefly because we find his rebus sculptured on one of the "setys," or seats, in the south aisle:—

"Pray for the sawlys of John Caxton and of Jone,  
And Isabel that to this church great good hath done,  
In making new in the chancell  
Of deakys and setys as well,  
An antiphon the which did bye  
With a table of the martyrdom of St. Alphye,  
For thing much which did pay,  
And departed out of this life of October the 12 day;  
And Isabell, his second wiff,  
Passed to bliese, where is no strife,  
The xiith day, to tell the trowth,  
Of the same moneth, as our Lord knoweth,  
In the yeare of our Lord God, a thousand, fower hundred,  
fowerscore and five."

—(Somner's Canterbury, 1703, fol. Appendix, p. 69.)

The following quaint design is shown in this church:—



The epitaph on Agnes Halke, who died in the year 1502, notices the custom of dancing in churchyards:—

"In this churchyard, so was her chance,  
First after the hallowing of the same;  
Afore all others here to begin the dance,  
Which to all creatures is the loth game."

In Malkin's "Scenery, &c., of South Wales," it is stated "that the custom of dancing in the churchyards at their feasts and revels is universal in Radnorshire, and very common in other parts of the Principality. Indeed, this solemn abode is

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rendered a kind of circus for every sport and exercise. The young men play at fives and tennis against the wall of the church. It is not, however, to be understood that they literally dance over the graves of their progenitors. This amusement takes place on the north side of the churchyard, where it is the custom not to bury." The same author relates that a clergyman had informed him that he had frequently seen sixty couple dancing under the shade of a large yew in Aberedwy churchyard. Many of our old customs in which solemnity was contrasted with mirth are now quite extinct. We have still a striking remnant of one in a soldier's funeral, which, with the roll of the muffled drum, the measured pausing step of the deceased's comrades, rendered more impressive by numbers, is one of the most solemn sights in the world. Hark! 'tis the report of the guns fired over the grave!—then strikes up the drum and fife, to the tune of "Go to the devil and shake yourself."

[Notwithstanding the examples given as above, Felix Summerly seems to have entirely missed the meaning of the fair Agnes Halko's epitaph. The dance here alluded to was the "Dance of Death"—probably she was the first person buried in the churchyard after its consecration. Here she commenced what "to all creatures is the loth (that is, the loathed) game." Certainly we never heard this epithet applied to the rites of Terpsichore. The curious engravings called "The Dance of Death" were at one time highly popular, and hence the allusion. The epitaph however is curious, as indicating in the case of St. Alphage where a churchyard was first added, and the practice of burying without instead of within the walls of the church adopted.]

#### *St. Andrew's Church*

is shown, by a plan made in 1703, to have stood nearly across the High Street. It was turned out of the street in 1763, and a very plain, unpretending, red brick substitute, in the

course of ten years afterwards, was placed some distance backwards, on the south side of the main street, in a part called the Parade. Its square tower may be seen from the street. It formerly belonged to St. Augustine's Monastery. There is nothing whatever of any note in the interior, except the monument of Mr. Thomas Swift, the rector, who died 12th June, 1592. That is worthy of note, as belonging to an ancestor of the great Dean, whose "Gulliver's Travels" will continue to distinguish the said Thomas Swift, when his mural testimonial has long crumbled into dust.

[In the immediate neighbourhood of St. Andrew's Church, on the opposite side of the street, is situated

### *The Corn Exchange,*

a commodious building, erected in 1824. Underneath it is the market for vegetables and the meat shambles. The façade of the Corn Exchange is modelled after a temple at Tivoli.]

### *St. Dunstan's Church.*

On gently rising ground, at the extreme of the western suburb, from which the city appears grouped picturesquely, stands this church, which belonged to the Convent of St. Gregory, Canterbury. Archbishop Reynolds, in the year 1322 (15 Edward II.), erected and endowed it as a vicarage. Its original endowment as a vicarage, as well as its subsequent augmentation—a most important class of records, very rare and difficult to be met with—are printed at full length in Somner (Appendix, p. 75.) In its exterior, its most marked architectural feature is a semi-circular tower, adjoining the western square tower, at its southern side. Slight vestiges of tracery have been suffered to remain in some of the windows, but scarcely any part of the interior seems to retain its original characteristics, except the columns and a small portion of the panelled ceiling, which the good taste of the late incumbent



(the Rev. J. B. Bunce) relieved of the wash daubed more or less over the whole church. The columns which support the aisle consist of two half-circled shafts united by a rib, which conceals about a third of each, and which, rising above, forms the arch. The mouldings of the capitals seem to me to belong to an earlier period than the date of the endowment, and something like the form of a lancet window on the north is discoverable. The church has a nave and two aisles. The little chapel at the north side of the west end of the nave, founded by one Henry, the King's Chaplain, in 1330, and dedicated by him to the Holy Trinity, is now a vestry-room. Two altar tombs of Bethersden marble, erected to the family of the Ropers, who in the time of Henry IV. founded the chapel or chancel where they are placed—the font with its decorated canopy (which loses its genuine look by modern paint), and an old muniment chest at the east end of the nave, are the only relics of antiquity, besides a few grave-stones utterly stripped of their brasses. [There is a stained glass window over the altar, and the church has apparently undergone alterations and improvements since the visit of Felix Summerly.]

The most interesting memorial connected with this church is the fact that the family vault of the Ropers contains the head of Sir Thomas More, his daughter Margaret having married one of the Ropers. The chancel of this church being newly paved in 1835, the Roper vault was opened, and several persons descended into it, and saw there the head of the upright and consistent Chancellor. One of those who went down into the vault became the correspondent of the *Gentleman's Magazine*," and he there states that he "found the skull still remaining in the place where it was seen many years ago, in a niche in the wall, in a leaden box, something of the shape of a beehive, open in the front, and with an iron grating before it." This correspondent suggests that the head should be placed in an urn on a column in the chancel, to which we seriously object. More's head has already been once exhibited. Do not make it a sight a second time, disturbing what has reposed peacefully in the tomb for centuries, placed there "with great devotion," says Anthony à Wood, by the hand of a pious child. For like reasons we shall not introduce a sketch of the receptacle in which the head was found. For any purposes of identification hereafter, reference may be made to the "*Gentleman's Magazine*" of May, 1837. In the print there, however, the opening in the leaden box inclosing the head is made oval, whereas it should be in the form of a triangle. About October, 1842, a very fine old timber house, having two wings which extended to Orange Street, and forming three sides of a square, was barbarously pulled down and sold for building materials. Tradition called it the possession of Sir Thomas More; but having probed the evidence on which the fact is stated, I am bound to report that I can find none satisfactory. The general incidents of More's life led me to doubt his residence at Canterbury. A good drawing of this house was made before it was pulled down, and I would have inserted it here had I believed it to have belonged to Sir Thomas More. The old gateway of the house of the Ropers stands in St.

Dunstan's Street, and belongs now to a brewery. It is ~~very~~ picturesque.



*St. George's Church,*

which stands on the north side of St. George's Street,—a continued line of the High Street,—is, I suspect, an old Norman church, though the fact would be hardly surmised from its more palpable architectural features. Ascending the stairs leading to the gallery, in the north aisle, a portion of a round sturdy column is seen, which is evidently of Norman character. It would seem most unlikely that such adamantine pillars should have upheld the aisle formerly, and been removed; yet the columns which now support that part are modern cast-iron shafts, not the original supporters. The aisle

and nave may now be considered as thrown together. The next most aged relic in the church appears to be the octagonal font; the basin being upheld by eight small shafts and a thick centre one. The windows of the church are of the perpendicular class. [By the altar is a piscina, and the remains probably of a hagioscope. There is an incised brass to the memory of John Lovelle, formerly Rector of the church; he died 1438. There are also memorial windows to the Hon. Mrs. Isaacke and Mrs. H. Kingsford, erected respectively in 1850 and 1841.] A wooden spire marks the exterior of the church. The patronage is vested in the Dean and Chapter.

*St. Margaret's Church.*

This church consists of a nave and two aisles. In the south aisle was a chapel dedicated to St. John; in the north one to the Virgin. It has a monument of the Cinque Cento style, as that of Elizabeth's time is sometimes called, having a figure recumbent on its right side, erected to George Norman, A.D. 1627, and the bust of John Watson, formerly at the side of the altar, but now placed over the north door, is worth remarking as belonging to the same period, and showing to what a late period colour was employed in sculpture. The patronage once belonged to St. Austin's, afterwards to the Poor Priests' Hospital. "In the city's register of wills, 1381, mention is made of the iron cross on St. Margaret's, then called *Tiernercrouche*, also *Tierne Cross*" (Bunce's Minutes); and one John Winter "gave a lamp to burn continually before the high altar of this church, to be supported by the rent of two tenements at 'Yren Cross.'" "This cross," says Somner, "stood, and that within the memory of man, at the meeting of the four streets in this parish, whereof one leads to the Castle, another to Bridewell Hospital, a third to Ridigate, and the last up the city to the Cathedral."

[In the east aisle of the church is a tablet and a mural inscription to the celebrated William Somner, erected by Barbara,

his second wife. This church has been renovated and almost entirely rebuilt within the last few years. Some of the carvings on the exterior are chaste and skilfully designed, and the effect of the interior as a work of art is in our opinion very beautiful. Many however consider it to be too highly elaborated, and that it loses in simplicity what it gains in ornament. We believe it owes much both in design and detail to its late Rector, the Rev. E. H. Woodall.]

### *St. Martin's Church*

stands in the north-eastern suburbs of Canterbury, on rising ground, which commands a full view of the whole city. Of all the Canterbury churches it has the strongest ties of interest, for its historical associations, its antiquity, its primitive simplicity, less alloyed than usual by modern offences, and its picturesque situation. To the latter we strongly direct the eye of the artist. Notice of this little simple structure is made by several of our earliest historians—Bede, William of Malmshury, and others. To trace all the traditional accounts to their sources, and to verify their correctness, are beyond the limits of this work, and the reader must here be contented with what appears to the writer as the most consistent account of it. Bede considers it to have been a church built by the early Christian Romans, in the time of King Lucius, who flourished in A.D. 182, before the Saxons had invaded Britain, and at that time dedicated to St. Martin. But it has been suggested that St. Martin was a bishop of Tours, who died in 395, and that the church could not have been first built in honour of him, but might afterwards have been dedicated to him by Luidhard, a French bishop, who was chaplain to Queen Bertha. The quantity of Roman bricks which may be detected throughout the structure, would certainly show that it was originally a Roman structure, or one built with Roman materials adapted from other purposes, as we see in many parts where we know the Romans to have been especially located; most abundantly

throughout the town of Colchester, where, besides St. Botolph's Priory, almost wholly built of them, there is scarcely an ancient church in which they may not be seen—at St. Alban's Abbey, and elsewhere. Whether the church was afterwards converted to pagan uses, under the Saxons, is not quite clear, but the presumption leads us in that direction, since there is evidence that it was granted to Queen Bertha, wife of the Saxon Ethelbert, as a public place for *her* Christian devotions, and assigned to St. Augustine and his fellow preachers, on their first mission of Christianity to this country. From this time, A.D. 597, it continued a Christian church. For a period of nearly 350 years it was also a cathedral, having its Bishop, who acted in the Archbishop's absence ; but Lanfranc, under authority of a council held at London, A.D. 1075, abolished the Bishop and substituted an Archdeacon of Canterbury. The church is a small oblong building, consisting of a chancel and nave, with a plain pointed roof, and a low square tower. The view, looking from the western entrance, with its arrangement of colour, and light and shade, and especially its sentiment of homely simplicity, is one that entitles it to be the beau-ideal of a painter's country church. It is a perfect study for our familiar life painters, our Mulreadys, Redgraves, &c., such painters as no other school of art but our own has yet produced. The font alone has claims to be a work of ornamental art. Tradition says King Ethelbert was baptized in it. It has no stand, but rests on the ground, about three feet high,—and, judging from the mode in which its parts have been put together, we should say that it was certainly not in its original position. The sculptures are a sort of ornamental interlacings in low relief. There are three brasses in the church, one of the 15th and two of the 16th century.

[Since the above was written, St. Martin's Church has been completely renovated by the taste and liberality of the Hon. Daniel Finch. A beautiful specimen of an antique oratory now adorns its interior ; the floor of the communion table, as



well as that of the oratory, is richly inlaid with coloured tiles. Several windows of stained glass and of artistic design, some of which are monumental, and one of which represents the patron of the Church, Saint Martin, in the act of dividing his cloak with the beggar, add to the beauty of the interior. Numerous Roman bricks are still to be noted in the building of the church and in the walls of the chancel; here, in a recess, *is said* to be the tomb of Queen Bertha,—(she was buried in St. Martin's Chapel at St. Augustine's). Also, an ancient font ascribed to St. Ethelbert. It appears, however, to be of Norman construction. The churchyard is one of the most picturesque spots round Canterbury, and is laid out with much taste. Rising through the beautiful prospect which it commands, we behold the Cathedral at no great distance: its central tower in its magnificence and glory seems to blend all that was great or grand in the devotion of the past with the religious feelings which the solemn scenery around cannot fail to awaken. A lich-gate of oak forms the entrance to the churchyard.]

*St. Mary's Church, Northgate.*

This church once formed the northern gateway of the City. The present church was built partly on its site A.D. 1830. It is a brick edifice exhibiting no architectural beauty. From the old church was removed into it a mural incised brass plate to the memory of Ralph Brown, Mayor of Canterbury in 1507. He is represented kneeling at a desk, having a label issuing from his mouth inscribed—

“ O ! mother of God have mercy on me.”

The inscription on the brass is as follows :—

“ All ye that stand op pon mi corse,  
Remembar but Raff Brown I was,  
All dyr man and mayur of thys cite—  
Jesu upon mi sowll have pite.”

Near to Northgate church formerly stood

*The House of the Knights Templars.*

Of this house, which once stood under the city wall, in a place called **Water-lock Lane**, leading from Northgate Church to the river, near Abbot's **Mill**, nothing now remains.

*St. Mary Bredin's Church,*

which stands in Rose Lane on the south, has been almost ~~re~~-built. Though confined in dimensions, it has a neat and chaste appearance, with its exterior of black flints and its simple bell tower. It was not long since a little structure with a small wooden tower, and two poor decorated windows on the north side. The antiquity of its origin dates to the period of William the First, having been built by William, the grandson of Vitalis, one of the adventurers who came over with the Conqueror. The little old font remains. The patronage anciently belonged to the Nuns of St. Sepulchre; it is now vested in Henry Lee Warner, Esq., the representative of the ancient family of Lee Warner. The present worthy incumbent is the Rev. G. B. Lee Warner. There are three ancient monuments in the church belonging to the families of Mann and Lee, of the early part of the 17th century. On the right of the chancel is some rather ancient sedilia and a cist for holy water in the porch, —also what appears to be a hagioscope, being a slit or orifice in the wall, through which lepers and others excluded from the church were enabled to look towards the altar, in Roman Catholic times, on the elevation of the host. There is a most interesting specimen of this provision in the little church of Stoke-sub-Hambdon, in Somersetshire.]

*St. Mary Bredman's Church*

is on the south side of High Street. Can this stuccoed front, with its three pointed windows, of a character utterly unknown to any class of pointed architecture, represent the St. Mary

Bredman's Church, around which Somner weaves the following piece of antiquarian interest? It is but too true:—"The predecessor of the present structure was surnamed (I take it) to distinguish it from other *Maria* in and about the city, and so surnamed, I conceive, and so have said before, because of the Bread-market kept beside it, as it is (we see) to this day. It was anciently in Latin called *Ecclesia S. Mariæ Piscarium*; and in English, St. Mary Fishman's Church, from a fish market thereby. But yet more anciently, and before all this, *Ecclesia S. Mariæ de Andresgate*, from that place hard by it, where the four ways meet, at St. Andrew's Church, of old called Andresgate, to say Andrew's-gate. Whence the inn, now the Chequer, an house from great antiquity belonging to Christ Church, in the elder rentals thereof stands described to be situate by Andresgate." The forbidding aspect of the outside prevented me from ascertaining the condition of the interior. There is a plain font in the church, and pews in abundance, brasses none, and the only thing of interest is a monument to John Duncombe, vicar of Herne, the topographer, who wrote the "History of Reculver and Herne, and the Hospitals of Canterbury." The living is in the patronage of the Cathedral Chapter.

*The Church of St. Mary Castle, or De Castro,*

so called to distinguish it from the other Saints Mary, in Canterbury, has long fallen into nothingness, but the locality still remains extra parochial. The site of the building may be traced. The same fate befel the church of St. John. "This latter church," said Somner, "stood much about the upper end of that lane leading from Castle Street, which at this day we call the Back Lane; but was thence anciently called St. John's Lane."

*The Church of St. Mary Magdalen,*

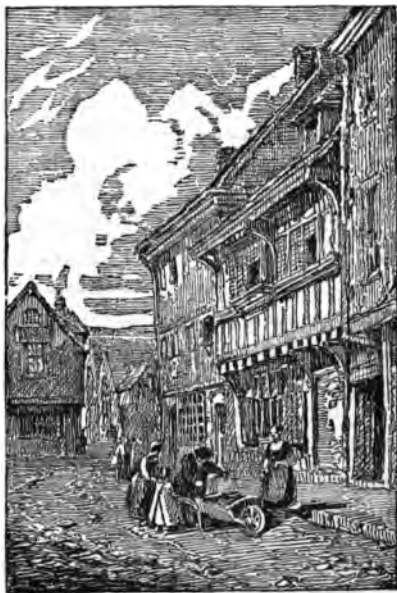
in Burgate Street, has the same incumbent as St. George's, and one sexton keeps the keys of both churches. This church

formerly belonged to St. Augustine's. There are a nave and south aisle of nearly equal sizes, divided by square columns. Some of the windows may be classed as "perpendicular," whilst others are of the commonest household sort. The old Norman font, which is octangular, supported by a central column, remains. [On the pavement near the altar is an ancient memorial stone to "Kembrow, wife of Ed. Kennard," date 1587, curious for its orthography. The old pulpit cloth, of plush, dated 1699, remains almost as fresh as ever.] Two or three brasses remain, of but little antiquarian interest. But the most ostentatious feature of the church is the family monument of the Whitfields, compared with which everything else in the church sinks into insignificance. There is nothing very remarkable in the exterior. The church has a square tower or steeple, which was built in the year 1503, when probably some of the present windows were inserted. The endowment is much anterior to this time. Towards the building of the steeple, one Sir Harry Ramsay gave six seams of lime. It was to the joint contributions of each, according to his means, that we owe the glorious ecclesiastical buildings which time and the hand of the spoiler have yet spared us. One gave stone, another lime, another stained glass, and so on;—where is the spirit to do this now-a-days? In old times, too, the church was thought a paramount object to private convenience. In modern times a contrary feeling prevails.

#### *St. Mildred's Church*

is situate at the south-west corner of the city, at the end of Stour Street, adjacent to the city walls. When in its neighbourhood, do not fail to see a very perfect old timber house in Stour Street, which I have understood has been held by a family of the same name for upwards of three hundred years. [Most of the ancient dwelling-houses in Canterbury have within the last half century been pulled down, or suffered worse mutilation and disfigurement from the hands of injudicious improve-

ment. The effigies of them, sometimes very gaudily dressed up, may be observed in St. Dunstan's, Burgate, and Palace Streets.] It is one of the most genuine remains in the town.



Though one of the oldest churches in the city, St. Mildred's has now very little architectural interest. It is patched throughout with flint and bricks, the latter of an age long anterior to the imposition of the excise duty. It might not be ascribing to them an unjustifiable age to call them Roman. The three gables at the east end of the church all lean out of the upright line, and each contains a window which may be styled as "perpendicular." The other windows throughout the church are of all kinds—indescribable. Part of the old city walls used to form the southern boundary of the churchyard. This

church, according to Stow, was burnt, together with a great part of the city, in 1246. The patronage belonged to St. Austin's Monastery; it is now in the gift of the Lord Chancellor. [It has of late years received some renovation, and school-houses and offices, the whole erected in good taste, have been added close by].

*St. Paul's Church,*

which is without the city walls, is situate in Church Street, towards the east end of Burgate Street, on the south side. One view takes in the church and St. Ethelbert's Gate, standing still further eastward. The patronage formerly belonged to St. Augustine's. [The church has within the last few years been enlarged, nay almost rebuilt. The old church with its round early English pillars might date from the reign of Henry III. It is now one of the finest churches in Canterbury—simple, chaste, and even plain, it has a certain impressiveness about it that cannot fail to please. It had several incised monumental brasses]—one, though much worn, of George and Katharine Winburne, still remains unmutilated. "In the city's registrar of wills, A.D. 1386, notice is taken of the four-headed crouch, or cross, in Saint Paul's, within the city's liberty."—(Bunce's Minutes.)

*St. Peter's Church.*

A few paces out of St. Peter's Street, on the north side, at the corner of St. Peter's Lane, is a little church, in the patronage of the Cathedral Chapter, dedicated to St. Peter. It has a nave and two aisles, supported by square columns, a decorated window over the altar, an old square font, and once a few brasses, of which only the indentations remain. Here were interred some of the Ickhams, one of whom surveyed the city in the time of Henry IV. [Also Sir Wm. Sepvans, and Elizabeth his wife, and John Bigg, Alderman of Canterbury,

who died A.D. 1473.] The walls of the church are several feet in thickness; they are coated with whitewash and plaster, and the church rejoices in the exclusive arrangement of high pews.

Before quitting the churches, the memory of the churches of *St. Michael of Burgate*, *St. Edmund of Ridigate*, and the *Chapel of St. Mary of Queningate*, should be perpetuated, though of any one of them not a single stone is standing.

From the consideration of the parochial churches of the city, we are naturally led to notice the other religious and charitable foundations. I begin with those of least importance, and proceeding gradually to the more important, shall end the subject with the great chief of all—the Cathedral.

### **The Black, White, and Grey Friars.**

There were three houses of friars in Canterbury—one dressed in grey, who dedicated themselves to St. Francis—a second, in black, taking St. Dominic as their patron saint—and the third, in white, attached to St. Augustine. The Grey Friars had their dwelling in the south western part of the city, and settled in Canterbury in A.D. 1273; “they begged barefooted from door to door, and so were called grey, barefooted, and begging friars”; whilst the Black Friars, who settled in Canterbury in 1236, resided in the north-west, between the two streams of the river, “whence,” says Mr. Batteley, “that space of ground, being an island, was called Bynne-with.” [The refectory, with windows high in the wall, is perfect, and forms the Unitarian Baptist Chapel.] The eremite, mendicant friars, also sometimes called the White Friars, settled themselves in Canterbury about 1325, in the parish of St. George, in a tenement bounded by Lambert’s Lane, afterwards Brewer’s Lane, on the north, a certain place called Ealdgaole on the west, and the Hospital of Priests on the south. John Capgrave, about the year 1484, was a friar of this house. The stone gateway of their house is engraved in “Thorpe’s Antiquities.”

### The Hospitals in Canterbury.

These institutions were very numerous, and many still remain as almshouses.

#### *Jesus' or Boys' Hospital.*

[This hospital, which adjoins the Infantry Barracks, was founded by John Boys, who died A.D. 1612. The establishment consists of a Warden, who has a house to himself, seven brothers (of whom one is claviger, or porter, with 40s. a year in addition to his salary), and four sisters. Sir John, in his ordinances for this hospital, appoints that the Warden shall be elected by such of the surname of the founder as shall be owner of Betteshanger, if not under age, or, in default of them, by such of the same name as shall be owner of Fredville, two of the numerous seats of the ancient family of Boys; or, in default of them, by the Dean of Canterbury for the time being. The vacancies for the brothers or sisters, when not claimed by any of the founder's kin, on account of the estates above named having passed away to other families, are now filled up by the nomination of the Dean in the first instance, who selects the names of two persons as fitting recipients, from whom the Mayor elects one to fill the vacancy. There is a School for boys attached to the hospital. The buildings form three sides of a quadrangle, which looks on the high road to Ramsgate: they are of some antiquity. The monument of Sir John Boys is in the nave of the Cathedral, and a portrait of him hangs in the Guildhall. The following extract from the ordinances given by Sir John Boys, bearing date A.D. 1599, exhibits a curious view of popular belief:—"If the Warden or any brother or sister shall be convicted of any crime of incontinency, forgery, perjury, obstinacy in heresy, sorcery, or of any kind of charming, or of any crime punishable by loss of life, or limb or ear, or shall be publicly set in the pillory justly for any offence by them committed, or obstinately refuse to frequent

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divine service by law established, or embezzle any of the evidence of the hospital,—immediately thereupon, and upon confession or conviction, such brother or sister, by the Mayor and two ancient Aldermen of Canterbury for the time being, shall be displaced, and never shall be received therein again.”]

*St. John's Hospital,*

Northgate, for aged and infirm men and women, owns the same founder as St. Nicholas at Herbaldown, Archbishop Lanfranc, A.D. 1084. The Romanesque or semicircular headed doorway of the chapel is remaining, besides two or three small old arches. The ruins show it to have been much greater than it now is. The old spits, from eight to ten feet long, are still in the kitchen. The “quire” window is mentioned by Somner, “as a very brave window, having in so many panes every of the twelve apostles portrayed, with the several articles of the creed that they are said to make,” but nothing remains of it. [It is now an almshouse for brothers and sisters, the presentation being with the Archdeacon. The buildings have been restored with taste and propriety.]

*The Hospital of St. Lawrence,*

situate east of the Nunnery of St. Sepulchre's, was founded A.D. 1137. It was the asylum for the sick brothers of Saint Augustine, and their distressed relatives. There is still a part of the wall, with a sculpture representing St. Lawrence on a gridiron. [This stone was evidently sculptured in high relief, but has been shamefully mutilated, even of late years, being a favourite mark for emulative youth to fling stones at.]

*St. James's Hospital*

was founded, some authorities say, by Eleanor, Queen of Henry III., whilst others (Somner amongst them) claim for it a higher antiquity. The establishment consisted of three priests and twenty-five leprous women. There are no remains of this house

but its stone wall, which encloses an orchard. It was situated on the road to Thanington, and was still more anciently a nunnery. The site is commonly called St. Jacob's.

For similar purposes existed another hospital, situate at some distance from the west gate of the city, called

*The Hospital of St. Nicholas, at Herboldown.*

It is distant about a mile from the Westgate, and owed its foundation, about 1084, as a lazaret, to Archbishop Lanfranc. The chapel remains as it is thought to have been originally built. The hospital had, and still has, a maple bowl, with a medallion fastened to the bottom, representing Guy Earl of Warwick killing the dragon. It has an inscription around it as follows:—"Gy de Warwic adanoun necciocis le dragoun." Duncombe reads necciocis, "feci occis;" others "ieci," or "yeci." Though the engraving is imperfect, the word is clearly meant for necciocis. Somner says, "at the Hospital of Herboldown there was a piece of the upper leather of one of the shoes of St. Thomas, which the poor people of that hospital were wont to offer to all travellers that passed by for to kiss, sprinkling them first with holy water. And this favour was seldom slighted, but well accepted of, and rewarded with a small piece of money." Erasmus, in his *Peregrinatio Religionis Ergo*, 1510, records his visit, thus printed by Duncombe:—"Og. In the road to London, not far from Canterbury, is a way extremely hollow, as well as narrow, and also steep, the bank being on each side so craggy that there is no escaping; nor can it by any means be avoided. On the left side of the road is an almshouse of some old men, one of whom runs out as soon as they perceive a horseman approaching, and after sprinkling him with holy water, offers him the upper leather of a shoe bound with brass, in which a piece of glass is set like a gem. This is kissed, and money given him. Me. I had rather have an almshouse of old men on such a road than a troop of sturdy robbers. Og. As Gratian (Dr. John

Colet, Dean of St. Paul's) rode on my left-hand, nearer to the almshouse, he was sprinkled with water—to this he submitted; but when the shoe was held out, he asked what it meant. And being told it was the shoe of St. Thomas, he was so provoked, that turning to me—'What! (says he) would this herd have us kiss the shoes of all good men? They may just as well offer their spittle to be kissed, and other bodily excrements.' I took compassion on the old man, and gave him some money by way of consolation." [The residences for the brothers and sisters have mostly been rebuilt during the past twenty years, and now afford very superior accommodation to the tenants of the almshouses compared to what they previously possessed, while the charming situation and healthful locality make it a very desirable refuge for declining age. The establishment consists of a Prior and brothers and sisters, who are elected by the Archdeacon, but their annual stipend is very small. At the back of the hill on which the hospital is built is a well of very sweet water, with a rude stone coping over it: it is sometimes called "The Black Prince's Well," but we find no record of the association of the warlike Prince of Wales with this locality.]

*The Hospital of Eastbridge, or St. Thomas the Martyr,*

is situate on the south side of High Street, nearly opposite to All Saints' Church, and at the end of King's-bridge; hence it has been called also King's-bridge Hospital. Its foundation is unknown, and before it bore the name of St. Thomas the Martyr, was called Eastbridge Hospital. Yet Mr. Somner thinks it was first erected and endowed by Thomas à Becket. Its object was to give every pilgrim a night's lodging and entertainment at the expense of 4d. "In the beginning of the reign of Queen Elizabeth, the land and tenements belonging to the hospital, yea, the very hospital itself being converted into tenements, were seized upon, and let out by private persons, till Archbishop Parker, in the 20th year of his reign,

by his pious and prudent care, restored it again to pious and charitable uses, and made new statutes and ordinances for the better government of the same.”—(Duncombe.) Instead of “poor pilgrims,” five brothers and five sisters are now maintained within its walls. He also appointed a free school to be held in it. The building is remaining, and is used for these purposes. The door is always open, and it is worth a stranger’s while to step into it.—In this neighbourhood, almost opposite to the Blackfriars’-gate, in St. Peter’s Street, was another hospital, called *Cokyn’s Hospital*, founded by a citizen of Canterbury, one William Cokyn, which he dedicated to St. Nicholas and St. Catharine. About A.D. 1203, it was united to Eastbridge Hospital. Also, in St. Peter’s Street, on the south side, is *Cogan’s Hospital*, founded by Mr. Cogan, 1657, for the habitation of six poor widows of clergymen. The right of patronage was for a time in dispute between the trustees and the City Corporation.

### *The Hospital of Poor Priests,*

founded by Simon Langton, Archdeacon of Canterbury, A.D. 1240, as a place of succour for poor priests, escaped the general dissolution in Edward the Sixth’s reign, and was not surrendered to the crown until 17th Elizabeth, when, upon being granted to the city, it was converted into the City Bridewell. [It is situate in Saint Margaret’s parish, and now forms the school-room and dormitories of the Blue Coat Scholars, and the residence of the Master. Another portion of the premises has been fitted up as a Police Station and as a residence for the Superintendent. An Act of Parliament, 1 Geo. II., transferred the building and the estates, now worth £600 and upwards per annum, to the Guardians of the Poor, for the support of the above school—the surplus to go in aid of the Poor-rates.]

### *Maynard’s (or Mayner’s) Spittal,*

stands in a lane in Saint Mildred’s parish, leading from Castle

Street to Stour Street, and was erected by a citizen so wealthy, some authorities say, that he was called "*Mayner le Rich*," about the time of Henry II., others say of Edward II. Its object was the support of four brothers and four sisters, single persons, of the age of fifty and upwards. Adjoining Mayner's Hospital was another like institution, founded by one *Leonard Cotton*.

[There are several other "hospitals" (alms-houses) in Canterbury and its suburbs, founded by private individuals, and although not possessing historical or antiquarian interest, are indeed the best monuments of worthy citizens.]

### The Black Prince's Chantry

was located near the eleemosynary of the Monastery of Christ Church. In reference to its founder Somner observed "that over an ancient stone porch, opening to the lane leading you from Stablegate westward, towards the lane turning to Abbot's Mill, there are yet undefaced the Black Prince's arms, obvious to the eye of any observing passenger."

The fraternity called *Jesus Brotherhood* \* was connected with the parish of Holy Cross Westgate—"founded by whom it is not knowne, within the same parish church. There were dyvers men and women of their devocion did gyve unto the same brotherhed in money, some iiii*d.* and other some ii*d.* yerelye, for the which they were named brothers and systers."

### The Nunnery of St. Sepulchre.

Southward of St. Augustine's stood this nunnery, founded most likely by Archbishop Anselm, about 1100. For want of precise standards of measurement, grants in ancient times were often defined in a circuitous and vague manner. Thus this nunnery had the privilege of fetching as much wood from the Forest of Blean, as one horse going twice in a day could carry.

See "Canterbury in the Olden Time."—[Guilds and Fraternities.]

In after times the quantity was defined, and the part of the forest took the name of Minchen-wood, from the Saxon Minchena, or Minchens. [A Lady Prioress and five black-veiled nuns were established at St. Sepulchre's.] "The Holy Maid of Kent," Elizabeth Barton, belonged to this sisterhood, and her trances, "letters from Heaven," and prophecies against Harry's divorce from Queen Kate (the last doubtless the greatest crime), brought the poor raver to the stake. The times did not allow even such men as Cranmer, Cromwell, and Latimer, to pass unheeded the nonsensical screechings of a mad woman. A number of sepulchral Roman remains, urns, lachrymatories, &c., have been found on the site of this nunnery. The few remaining ruins were employed some time ago in building the walls of the houses which now occupy part of the ancient site.

To the north of St. Sepulchre's is Oaten-hill, the spot where public executions formerly took place.

### *The Priory of St. Gregory,*

according to Tanner, was founded by Archbishop Lanfranc, A.D. 1084, for infirm men and women, for attendance upon whom he appointed regular canons of the order of St. Augustine. It was made a Priory of Black Canons in the time of Henry I. by Archbishop William. The establishment is mentioned in Domesday Book, and is thought to have been the first house of regular canons in the kingdom. It was burnt in 1145. An engraving made in 1717, still extant, does not define its architectural character with precision, and it seems to have been adapted to modern uses. Its site was between Northgate Street and the Military-road, and is now occupied by buildings. The further history of this Priory is thus told by Gostling:—"The ground belonging to its precinct is almost entirely laid out in gardens for our market. The chapel of St. Thomas had over the door at the west end of it a handsome old arch, which the Archbishop's lessee took down some years ago, to make a

portal to his own dwelling-house, at St. Thomas's Hill; but that being sold and rebuilt, the Rev. Mr. Brockman, by adapting the front of one of his outbuildings to it, has preserved this piece of antiquity, and added to the beauties of his seat at Beachborough, near Hythe." [The last vestiges of this Priory have been effaced of late years—scarcely a memorial remains.]

### St. Gregory's Church.

[This handsome structure has been erected within a few years. It is intended to supply the religious requirements of the inhabitants of the Ville of St. Gregory, a district in the centre almost of the parish of Saint Mary Northgate, destitute since the suppression of its Priory of either church or chapel. The large burial-ground attached to the new church is, with the exception of the cemeteries of the Jews, the Society of Friends, and the Wincheap ground, all very small plots, the only accommodation in the way of general interment provided for the population of Canterbury; for the extra mural churchyards of St. Martin's, St. Stephen's, and St. Dunstan's are very properly almost entirely reserved for parishioners. An extensive and unrestricted Public Cemetery is urgently required.]

[Before leaving the northern suburb we will say a few words about

### The Barracks.

The chief part of this extensive and commodious range of buildings was erected rather more than sixty years since; additions however have since been constantly made. The Cavalry Barracks at their erection alone cost £40,000; and there are proportionate Barracks for Artillery and Infantry as well, erected at a relative cost. Within the last two years extensive earthworks for target and ball practice and siege operations have been thrown up in the Exercise Field abutting the Military-road.

A new MILITARY CHURCH (or Chapel-School) was erected in 1855, in the Exercise Field behind the Cavalry Barracks. It is a handsome and commodious building, of Kentish rag-stone and Caen stone.

THE MILITIA STORE AND GUARD ROOM is erected near the Vauxhall turnpike-gate on the Ramsgate road, contiguous to the Cavalry Barracks. It is a substantial building, recently completed, at a cost exceeding £10,000, levied on the county and city.]

In due course we now arrive at an object perhaps the most attractive in Canterbury, after the Cathedral—

### *The Monastery of Saint Augustine.*

The exact site of the monastery is shewn on the map which accompanies this book, to be at the north-east angle of the city without the walls. Its earliest traditional history is, that the spot was designed by the Saxon King Ethelbert, as a royal cemetery, and was thus selected, according to the law of the twelve tables, which prohibited any interment of the dead within the walls of cities and towns. "*Hominem mortuum infra urbem ne sepelito, neve urito*"—(Neither bury nor burn a dead man within the city.) After a contrary practice for a thousand years, we are now reviving the use of cemeteries, and placing the dead out of contact with the living. "By very ancient custom," says Gostling, "the sepulchres of the dead were placed by the sides of the highways, of which we have examples without number in our neighbourhood. Accordingly, the cemetery here was on the straight road from our Burgate to Richborough (Ritupium.) The monks, as already observed, had turned that road aside to Longport, in order to secure that burying-place within their own enclosure. A common footway lay through it for many years, even till Mr. Somner's memory; but the great gate of the cemetery towards the town, is lately turned into a dwelling-house, and that which came into the



road near St. Martin's walled up." At the first establishment of a religious foundation on this spot, the abbey which Augustine the monk built by licence and help of Ethelbert, was dedicated to St. Peter and St. Paul, and it continued to own them as its tutelary saints, until A.D. 978, when St. Dunstan dedicated it afresh not only to St. Peter and St. Paul, but to its founder, Augustine, who since his erection of the abbey had become a saint himself. From this period, the monastery has taken the name of Saint Augustine's. The beautiful seal of the monastery, both in its legend and its sculptures, relates, in some measure, the history of this religious house. The legend in the border of the seal, of which a most perfect impression exists in the Public Record office, is as follows:—"Sigill[um] Monasterii beator[um] ap[ostol]or[um] Petri et Pauli Sancti (mis-engraved *Soi* for *Sc'i* in Gostling, Ed. 1825) que Augustini Anglor[um] Ap[osto]li Cantuar[iensis];" which, being interpreted, is thus read in English:—"The seal of the Monastery of the blessed Apostles Peter and Paul, and St. Augustine of Canterbury, the Apostle of the English." The figures on the seal represent, in the upper part, St. Peter and St. Paul seated under arched canopies, and in the lower, St. Augustine baptizing King Ethelbert, placed in a font, similar in character to that in St. Martin's Church. Can this fact be adduced as any evidence of the great antiquity claimed by some for that said font? The reverse of the seal is occupied by a large figure of St. Augustine sitting beneath a canopy (rather of an "ogee" form, marking the age of the seal itself as not anterior to the reign of King Edward III.) with six other ecclesiastical figures of various sizes in other parts of the seal. The legend on this side is, "Hoc Augustino debetur patris honore Anglia que Domino Fidei sociatur amore." Thorn's chronicle recites the foundation charters of this monastery. By the first, King Ethelbert, A.D. 605, gave in honour of St. Peter a portion of land on the east side of Canterbury, to build a monastery upon it, which land is bounded on the

east by the church of St. Martin; on the south by Burgate way, and on the west and north by Drouting Street. The second charter relates that the monastery was erected to the honour of St. Peter and St. Paul, and that its bounds were as follows—which are here set forth, in order that the curious may have an opportunity of tracing them at the present day :— On the east, St. Martin's Church, and so eastward by Millebelle, and so to the north, by Wibescrowchi. Again, from the east, southward to Fisspole. So the south and west, by the highway leading from Chaldane-crouch even unto Canterbury, and so towards the west to Rederchepe, and so on to the north to Droutington. King Athelstan granted to the abbot the licence to hold a mint for coining money, which, it appears, lasted until A.D. 1161, when Abbot Sylvester died, and the monastery was seized by King Stephen. The privilege was never restored afterwards. In the year 1068, the Pope licensed the Abbot to use a mitre and sandals like a bishop, and perpetually to enjoy this dignity, "out of an honourable respect to this son of the Church of Rome and apostle of the English nation." Pursuing the history of the monastery downwards, the legend of its rescue from the Danes, A.D. 1011, becomes the next event to be recorded. "When the Danes (as Thorn's own words are) destroyed the city of Canterbury with fire and sword, some of those sacrilegious wretches entered the monastery, not to say their prayers, but to carry away what they could lay hands upon. One of them, more desperately wicked than the rest of his comrades, comes boldly to the sepulchre of our apostle St. Augustine, where he lay entombed, and stole away the pall with which the tomb of the saint was covered, and hid it under his arm. But divine vengeance immediately seized upon the sacrilegious person, and the pall which was hid under his arm stuck to the arm of the thief, and grew to it, as if it had been new natural flesh, insomuch as it could not be taken away by force or art until the thief himself came and discovered what he had done, and confessed his fault before the saint and

the monks, and then begged their pardon. This example of divine vengeance so affrighted the multitude of the rest of the Danes, that they not only offered no violence to this monastery afterwards, but became the chief defenders of the same." In the year 1168, "the greatest part of this church was burnt, in which fire many ancient codicils and charters perished, and the shrines of St. Augustine and many other saints were miserably spoiled." But though fire prevailed against the abbey, water, it seems, could not. In 1271, "on the day of the Translation of St. Augustine, there were terrible thunders and lightnings, and such an inundation of rain, that the city of Canterbury was almost drowned. The flood was so high, both in the court of the monastery and the church, that they had been quite overwhelmed with water, unless the virtue of the saints who rested there had withstood the waters." The rescue here attributed to miraculous aid, may be ascribed, in a more matter-of-fact view, rather to the elevated site of the monastery, as the ground on which it stood, gradually, though but slightly, rises from the river's edge to St. Martin's Hill. "The whole space of ground," says Leland, "from the two gates of the monastery to the ditch without the city wall, was once a cemetery, though now a great many houses are built there." From a print published in 1735, I have reduced the following engraving, which shews the general arrangement of



East Gate North.

St. Ethelbert's Tower.

Cemetery Gate South.

the buildings of the monastery viewed from the west. The buildings were erected at very different periods. The accom-



panying cut, taken from an etching, dated 1813, enables us to form some idea of the character of Saint Ethelbert's Tower, as it appeared at that period. Now we can only speak of Ethelbert's Tower as a thing that has been. To the shame of all who could have saved it, it must be told that the tower was so neglected that it was suffered to fall in the year 1822. Gostling mentions that in his time a barbarous trial was made, "whether pulling down Ethelbert's Tower towards building a seat in the neighbourhood, would answer the expense, but it

did not; neither, perhaps, did the digging up some stone coffins of the monks for that purpose, for that was also laid aside." A note in the last edition of Gostling relates, that when part of the tower fell, it was judged expedient to remove what remained, and that several days' "hard toiling by means of a battering ram" was necessary to bring it to the ground. "The stone which composed this fine tower, was made use of to repair the plinths and shafts of the columns in the nave of Canterbury Cathedral, and was as sound as when it was first squared by the workmen." The tower appears to have been square, with projecting turrets rising from the base at each corner. An etching by Hastings, already mentioned, shews one of these turrets in a complete state. It had five courses of interlaced Romanesque arches, of unequal heights, rising one above the other, the centre being the highest, which appeared to have mural work throughout. The centre square

of the tower was partly standing, and upon this, too, were a series of interlaced arches, the lowest being of a smaller size. A doorway of a much later date, if the drawing can be relied on, was cut below. In an engraving by Buck, dated 1735, a nearly perfect gable appears to stand eastward of the tower, joined to it by a wall. A large and finely decorated window, with its tracery perfect, occupied this gable, which probably was the east end of the church. The church itself appears to have been of a later period, by at least two centuries and a half, than the tower. From evidence in Thorn, it would appear that this tower was building A.D. 1047; the style of architecture is coincident with this date. Somner supposes this tower to have been the bell-tower of the church, having a bell dedicated to St. Ethelbert. It must have gone to ruin since 1655, when it appears to have been nearly perfect. The base of the tower, previous to the rebuilding of the present College, was blackened to serve the purposes of racket and fives. Within the site of the monastery was a chapel dedicated to St. Pancras. Somner simply tells its history, which is enlivened by the following legend:—"The next thing is the chappel of St. Pancrace, built before Augustine came, and used by the King (Ethelbert) before his conversion to Christianity, for the place of his idol-worship, but after it, the first that Augustine, after he had purged it from the worship of the false, consecrated to the service of the true God, and dedicated to St. Pancrace. Wherewith the devil, all enraged, and not brooking his ejection from the place he had so long enjoyed; the first time that Augustine celebrates mass there, furiously assaults the chapel, to overturn it. But having more of will than power to actuate his intended mischief, all he could do was to leave the ensigns of his malice—the print of his talons on the south porch of the wall of the chapel, where they are visible to this day." Thus Thorn tells the tale; and no better than a tale can I conceive it to be. "I will grant that a chapel of that name, of no small antiquity, there was some-

time standing, where a good part of the ruins are yet left, built almost wholly of British or Roman bricks (infallible remains of antiquity). That on the walls outside of the south porch, such tokens as the historian will have it to be the marks of the beast, are visible enough. That of latter time this story became vulgarly received—(Hamond Beale, to instance in one for many, anno 1492, gives by his will to the reparation of St. Pancrace, his chapel within the precinct of St. Augustine's churchyard, and of the chapel where St. Augustine first celebrated mass in England, annexed to the former, £3 6s. 8d.) But that either this was the place where St. Augustine first celebrated mass in England, or St. Martin's was it, as Bede will tell you, for that the story is further true than I have granted, I cannot believe." And then Somner proceeds to give his reasons at full length. Of the refectory, or "fair hall" of the monks, even Gostling could not find the place—"perhaps," he conjectures, "it was pulled down to furnish materials for the Red Lion inn in our High Street (which belongs to the owner of the monastery) for the wainscoting of the great parlour is said to have been brought from the hall of Saint Augustine, and very probably was so, having been painted with pieces of Scripture history, as hanging up in frames; but some years ago an attempt to clean and recover one of these pictures having failed, the whole was battened to resemble panel-work and painted over of one colour." This monastery had an almonry (eleemosynary) or place for the distribution of alms, without their gate, which retained its name until very lately. Quitting the enclosed grounds of the monastery, we proceed to notice some of the features observable on the outside of the walls. The gate at the southern extremity of the western range was built by Thomas Ickham, a monk and sacrist of the monastery, and called St. Ethelbert's Gate, A.D. 1399, at a cost of £466 13s. 4d. [Much of its original beauty is now negatived by the modern appliances for making it available as a residence. The northern great gate,

however, still preserves its ancient characteristics, and the view of this beautiful gateway cannot be omitted, even though the sketch was taken when it was desecrated by the adjoining public-house].



Gateway of St. Augustine's.

It will be readily perceived that the architecture of this gateway differs from that of St. Ethelbert's tower. The gateway must be the junior of the tower by at least four centuries and a half. I have not hitherto met with any satisfactory evidence which tells the actual date of the gateway, but it seems to belong to the period when the "decorated" style prevailed, about the beginning of the fifteenth century, and is undoubtedly much earlier than Christ Church Gate—also very handsome and picturesque. [The great Abbey of St. Augustine, as it increased in opulence and power, contended for a time with the establishment of the Cathedral itself. Not only did the Lord Abbot use mitre and sandals as a Bishop, but he was often summoned to Parliament, and scarcely deigned to acknowledge the superiority of the Metropolitan himself.]

As we continue our walk past the gateway to the north side,

we pass beneath a broad-shouldered red brick Tudor arch, probably erected when Henry VIII. seized this monastery as a palace. Proceeding along the north wall we shall come to another circular arch, which we may recognise at once as an erection by Inigo Jones, or some of his disciples. The views hereabouts, with the Cathedral rising in the distance above the near ruins, are singularly fine and well composed. The sketcher will find here studies both of form and colour (not overlooking the contrast which the red brick gateway affords) that would employ him for a week. But we must end our survey of this attractive spot, and we shall do so by quoting from Gostling its history, after it had ceased to administer to the offices of religion:—"At the dissolution, King Henry VIII. seized this as a palace for himself. The site of it was granted to Cardinal Pole for life, 2nd and 3rd Philip and Mary. In 1573 Queen Elizabeth kept her court here in a royal progress: she attended divine service at the Cathedral every Sunday during her stay at Canterbury, and was magnificently entertained, with all her attendants and a great concourse of other company, by Archbishop Parker, on her birth-day, kept at his palace. The site of this Monastery having been afterwards granted to Henry, Lord Cobham, on his attainder in 1603 it was granted to Robert Cecil, Lord Essenden (afterwards Earl of Salisbury) by letters patent, 3rd James I. It was soon after in the possession of Thomas, Lord Wotton of Marley. Here King Charles I. consummated his marriage with the Princess Henrietta of France, on June 13, 1625, whom he met at Dover, and married at Canterbury that day. Mary, the dowager of Lord Wotton, made this place her residence during the great rebellion, when she was plundered and cruelly treated by the usurping powers. King Charles II. lodged here also, on his passage through this city at his restoration. It has ever since that retained the name of Lady Wotton's Palace, and the square is called Lady Wotton's Green. She died there about the time of the Restoration, and left four daughters, co-heiresses, the youngest of



whom, Anne, was married to Sir Edward Hales, of Woodchurch, in Kent, Bart., and brought her husband this estate. In their descendants it was continued to Sir Edward Hales, of Saint Stephen's (or Hackington), the present owner."

[Since Felix Summerly wrote the above description of the ancient Monastery of Saint Augustine, a magnificent structure has arisen from its ruins. This has been accomplished by Mr. Boresford Hope, the son of the gifted author of "Anastatius," and by the liberality of other contributors. We have been loath to exclude many of the remarks of Felix Summerly on the previous state of the Monastery, not only on account of their giving an interesting history of the ancient monastic buildings, but because they formed a protest against the desecration which its ruins so long endured, and in which all lovers of what is beautiful and worthy of veneration in the past cannot fail to concur. A new building, and let us hope a new life, has come out of the old shadows that have so long hovered around it. The site of the Monastery and what was still left of its buildings was purchased in 1844 by Mr. Hope for £2100. The great gateway, previously devoted to the uses of a brewery, had undergone some repairs a few years previously, through the spirit and liberality of a few individuals connected principally with the old Canterbury Literary Institution, who did all in their power by protests and by contributions to preserve so valuable a relic of antiquity. It has now however been thoroughly renovated and is in safe hands. Fives courts, "Old Palace" inn, skittle-grounds, and brewery, have all disappeared. Part of the foundations of the Refectory having been discovered, the outlines of the walls accurately traced, and a portion of the original Chapel and other remains having been found, the present buildings gradually rose under the skill and directions of Mr. Butterfield. The Chapel, which was originally the "Guest Chapel," still retains some portion of the original work, including the western triplet, an example of the early English style. The taste and skill of Mr. Williman produced the other

portions of the stained glass. The ranges of two rows of stalls accord with the arrangement of those in college chapels and cathedral choirs. The altar pavement has its prototype in the remains of that by the high altar in Fountains' Abbey. In the erection of the Chapel, which stands over a crypt, some portion was constructed in the early English style, and the remainder accords with the middle gothic. The Crypt itself is well worth attention. The College Hall, which was the original refectory for the guests of the Monastery, has been so slightly altered that it offers a fair specimen of an ancient dining hall, such as might have held the visitors and retainers of an old English baron or a religious community. Leaving the Hall, and skirting the wall and ruins of St. Ethelbert's Tower, which once formed one of the side towers of the nave of the Abbey Church, we ascend to the Library and view a noble interior, which already stores more than 8,000 volumes. Beneath it is a crypt, which has been exactly restored, excepting that the groins, to give a greater richness and warmth of colour, have been filled in with red brick. Here the young men educating as missionaries to foreign lands, and whose duties may call them among savage nations where they may be often driven to rely upon their own ingenuity and resources for the comforts, if not for the very necessities of life, are taught carpentry, carving, and other branches of manual industry. Printing is also taught here, and a press is kept at work generally. The Dormitories of the College, which can accommodate forty-five students, occupy one side of the quadrangle. This building stands on new ground. The Cloisters are paved with encaustic tiles, similar to specimens found in the ancient crypt. The chaste and secluded appearance of this long corridor seems to render it peculiarly appropriate for gentle exercise and meditation. The principal erections on the western side, including the Gallery, Hall, Kitchen, and other offices and apartments, retain portions of the original buildings, in some instances almost untouched. Other parts have been copied, and executed

in accordance with the style of the times when the Monastery was originally built. The Western lodge and Fellows' apartments are entirely new, yet have been erected in general harmony with the whole. The Establishment is constituted as a College for Missionaries of the Church of England to the different dependencies of the British Empire, and was incorporated by Act of Parliament, June, 1848. The course of study extends over three years. Candidates are ordinarily admitted between the ages of eighteen and twenty-two years. The charge for the education and maintenance of each student is about £35 per annum. A Professor of the Sanskrit and Oriental languages has been lately appointed. Fellowships, Scholarships, and Exhibitions have been founded through the liberality of individuals and societies. The Archbishop of Canterbury is Visitor, and, with the Archbishop of York and Bishop of London, forms the electoral body. The Society consists of the Warden, Rev. H. Bailey, B.D.; Sub-Warden, Rev. Allen Page Moor, M.A., M.R.A.S., F.R.G.S.; Fellows, Rev. G. W. Withers, D.D., and Rev. E. R. Orger, M.A.; Lecturer in Practical Medicine, Alfred Loché, M.D., F.R.C.P.; Oriental Lecturer, Reinhold Röst, Ph.D., Jena.

At this place we will introduce a short account of an institution worthy of companionship with the restored Monastery of St. Augustine. Taking quite an opposite direction, passing through the West-gate up St. Dunstan's Street, and continuing in the same direction, we ascend Saint Thomas's Hill. This eminence is crowned by

### **The Clergy Orphan College.**

This magnificent building, designed by Mr. Hardwick, was erected at a cost of £30,000. It is of the order of domestic gothic, and is calculated to accommodate 120 pupils, although the present number does not exceed seventy. The Head Master is the Rev. D. Butler, M.A. This school was

established in connection with the one at St. John's Wood, founded A.D. 1749, for the purpose of furnishing gratuitous maintenance and education to the necessitous orphans of clergymen both of England and Wales. The school at St. John's Wood having become inadequate for the accommodation of all the children, was devoted solely to the use of the girls. The energy and munificence of the late Dr. Warneford, who contributed £7000 towards the building and £6000 towards the foundation of scholarships, gave the first successful impulse to the erection of this useful and benevolent institution. The College, situated in a healthy locality, commands a beautiful view of Canterbury and the surrounding country].

### **The Cathedral.**

Though the Cathedral Church is generally the primary object of interest in cities, it ought not to be disconnected from its necessary appendages. It is but the head member of an immense ecclesiastical community, possessing in a great completeness all its necessary offices for the service of the Most High, for its own political government, and lastly, for the creature comforts of its members. Every cathedral establishment had, in addition to its house of God, its houses for daily residence, for exercise, for sickness, study, recreation, besides an entire series of domestic offices; its brewery, cellars, bakehouse, granary, scullery, kitchen, pantry, larder, and an infinite multitude of inferior adjuncts, together with orchards, gardens, apiaries, usually its fish-ponds or trout streams—and in short, an ample supply of whatever was important to its spiritual and moral functions. Canterbury is shown—in the plan made by Eadwyn, the monk, between the years 1030 and 1074, which was published in 1755 by the Society of Antiquaries—not to have been wanting in any of these requisites. This plan even goes into the minutiae of exhibiting the place at which the empty dishes were taken away to be washed.

But before I describe any parts of the Cathedral, it is right that I should allude, at least, to its

### *Early History.*

Lucius, the first Christian King of the Britons, is traditionally called the founder of Canterbury Cathedral, as he is of Westminster Abbey and almost every great ecclesiastical foundation in our country. Between the times of the Roman Lucius (A.D. 184) and of the Saxon Ethelbert (A.D. 596) little of the history of Canterbury appears, but upon the arrival of Augustine the monk, Ethelbert enabled him to create a Cathedral in Canterbury to the honour of Jesus Christ, establishing here a monastery of Benedictine monks. Another blank in the history of the Cathedral intervenes between this period and A.D. 1011, when, in common with the city, the Cathedral was burnt by the Danes. It was re-edified in A.D. 1023, and King Canute became its benefactor. A second fire happened before Archbishop Lanfranc's time, "who built Christ Church, in Canterbury, the wall which does encompass the court, and all the offices belonging to the monastery, within the wall thereof." The existing portions of the present wall are thought to have been Lanfranc's structure; it may, however, be pointed out, if the date of Eadwyn's plan is correct, that not only a wall existed, but the general arrangement of the buildings was the same as before Lanfranc's time. I purpose taking a superficial survey of the principal remains within the Cathedral Precincts, as indeed the limits of this work have compelled me to take of most other things. And, contrary to usual practice, I begin my inspection with the Green Court Gate, because its Romanesque arches place it among the oldest remains, and partly because it enables me to take the Church itself last, as an appropriate climax to the work. In those cases where my readers have sufficient time to accompany me in my course, I recommend it to them. But, before entering the Cathedral Precincts,

*The Exterior Views from the adjacent Streets*

should be observed. Every lover of the picturesque who enjoys the abundance of it which Gothic towers in union with surrounding buildings always produce, must traverse, for the sake of this union pre-eminently afforded by the *Tower of Canterbury Cathedral*, the following streets which form the exterior of the circuit of the Cathedral—Palace Street, Broad Street, Burgate Street, passing up and down each of the lanes, Mercery, Butchery, Iron-bar, and Canterbury. In most of them he will obtain new and different views of the towers of the Cathedral, exhibiting their hazy outlines against the nearer buildings. In passing along Palace Street, on the eastern side, the visitor must enter the old gateway of the Palace, opposite to Saint Alphage Lane, which now leads into a yard used as a store for building materials, one side of which is flanked by a small remnant of the

*Archbishop's Palace,*

which is partly a dwelling-house and partly a carpenter's workshop. There is a room, called, I think, "Becket's Library," in which the *Tudor* panelling is tolerably perfect. All the existing ruins of the palace, so far as I had an opportunity of examining them, make its age to be not later than the sixteenth century. The palace formerly extended to the end of Northgate Street, and a part of it, in a southern direction, was joined to the old Arundel steeple, but this latter part was removed when the new north-west tower was erected in 1834 by Mr. George Austin. Anterior to Lanfranc's time, it would appear that there was no dwelling for the Archbishop apart from the rest of the Monastery, but that he resided in common with the general establishment.

*The Hall of the Palace,*

which was standing until late years, was founded by Archbishop Langton, who ran into much debt on account of it and

other extravagances. One of his successors, Archbishop Boniface, is recorded to have said when he paid off the debts, "My predecessors built this hall at great expenses; they did well indeed, but they laid out no money about this building, except what they borrowed. I seem, indeed, to be truly the builder of this hall, because I paid their debts." Archbishop Parker, too, added much to this Palace, but his buildings have been lately removed, and the materials of them reconstructed into the surveyor's residence, situate opposite the south end of Northgate Street, as nearly as possible after the original model. The arms of the Archbishop may still be seen over the garden entrance of the house. Some few years ago, a few old and mean houses adjoined the buildings of the Palace in front of the west end of the Cathedral. One of these was a barber's shop, with its pole out at the door, kept by the father of the late Lord Tenterden, formerly Lord Chief Justice Abbot; and the Chief Justice himself was born there. After his elevation to the Peerage he was accustomed often to say, with a truly noble pride, pointing to the identical little shop—"Here my father used to shave for a penny. It has been the pride of my life never to forget it." In this neighbourhood, and especially in the carpenter's yard aforesaid, are the best views of the western front of the Cathedral, and of Mr. Austin's tower (see frontispiece). [The erection of this structure was a work of great difficulty, and only consummated by great skill and perseverance on the part of Mr. Austin. After separating the nave walls from the falling tower, he raised the crippled groinings and strained the walls into their upright condition, fixing them there until the new tower could be erected. The old Norman Tower was then taken down and its substitute erected in exact uniformity with its sister tower.] According to our creed on the matter of restorations, we should have preferred that the old Norman tower had been replaced entirely, but this was impracticable, as it was necessary to support the centre window, then in a tottering condition, and so it was decided to

have a companion tower to that at the south angle. It is a work which, considering the very great difficulty of producing an harmonious union of new with old work, reflects the highest credit on its architect. And when it is known that this tower stands on what is little better than a bog; that since its erection it has not started or sunk a single inch, and that no accident whatever happened in its construction, we think it may be called justly a work of first-rate ingenuity. In digging the foundations of this tower, which are formed by piles, the workmen came to the skeletons of a man and two bullocks, all in an upright position. How came they there? How came they in that upright position? Was the man a cattle-driver swamped in a bog? How long since? Let those resolve these points that are able. Before I desist from examining the exterior of the Cathedral in connexion with the surrounding buildings, I would endeavour to correct what I believe is a popular fallacy on the subject, and one which, from time to time, is seriously detrimental to the best interests of the picturesque. It is my conviction, that lofty Gothic buildings are best seen in contrast with others of very inferior height and size. People regret that no one view takes in the whole of Canterbury Cathedral, and artists exaggerate in order to squeeze it into one point of view. This seems to me to be altogether a mistake. Mr. Britton, too, says, "Canterbury Cathedral is placed in a flat level part of the country, and has therefore no picturesque advantages from situation." Again, "The north and east end are mostly bounded by private gardens, obscured by houses, and shut out from public approach by walled enclosures." [Since the above was written many of the buildings thus complained of as unsightly and out of place, have been removed.] "We cannot help regretting this circumstance, for the present fabric, as well as all the great churches of the country, should be placed in open areas, not only for the purpose of being minutely and fully examined by the curious stranger, but to protect their walls and foundations



from injury." This is said without due reflection upon the principles which always influenced the erection of Gothic buildings, and greatly would the effect be lost if the area were opened as desiderated by Mr. Britton. I quote, in answer, some remarks out of another work (*Hand-book to Westminster Abbey*, p. 12.) "Vast areas that are very consistent with one style of architecture may be altogether inconsistent with another. The direction of the principal lines in a Greek temple is horizontal; in an English cathedral it is perpendicular and vertical." Since this was written, I find nearly the same words in an article in the *Quarterly Review* for December, 1841, on Gothic Architecture:—"Horizontalism, if the expression may be used, is the characteristic of the Grecian—verticalism of the Gothic." In a Greek temple, the simultaneous and full development of its complacent and harmonious proportions, which admit of no addition or subtraction without injury, are essential to its full effect. Hence the Greeks raised their temples (like the Athenæum on the Acropolis) on eminences best suited to display to most advantage their horizontal lines against the wavy outline of distant mountains. But principles diametrically the reverse prevailed with the ecclesiastical buildings of the middle ages, which rather sought seclusion than exposure, and broke, with tall pointed arches and lofty spires, the horizontal flats surrounding them. In them, splendour and impressiveness arise from an aggregation of details, heaped one upon another, without much reference to a general design, increasing in magnificence as they increased in extent, and developing themselves gradually and not instantly. The vast height of our church buildings was a necessary connexion with the moral feelings of the times, aided by circumstances and climate. The lines of the structure devoted to the Christian faith, pointing to the boundless blue above, were a fit, perhaps an inevitable, symbol of that faith which taught man to look from earth to heaven, and filled him with aspirations after an indefinable eternity. Then, not to omit the influence

of material circumstances, if we look at an old plan of any of our cities, we find the church seemingly protected by houses close upon it, with little else to be seen save the spire pointing upwards. Cities and towns, when cathedrals were built, were encompassed for safety by walls, and the space within was most valuable. The roofs, too, were actually pointed, in order that they should afford the least possible retention of the constant rains and snows, as Mr. Hope has suggested. The churches marked their pre-eminence over surrounding buildings chiefly in height. If we take away the surrounding buildings, we not only lose a scale necessary for estimating the church's elevation, but the eye sees at a glance, with disappointment as finite, what was designed to appear infinite. The pointed spires and gables aimed to be impressive, too, by their height. But height is lost amidst great breadth. Proceed now to

*The Green Court Gate,*

which will be found on the map. It is but a few paces from the south end of Northgate Street, lying between the latter and the north end of Palace Street. Before entering, we



Gateway of the Green Court, looking East, with the Old King's School on the North.

cannot fail to be struck with the fine composition which the south side of the old buildings of the King's School makes with the lines of the gateway itself. The architecture of this gateway is evidently Norman; Somner says, of Lanfranc's period. It seems not to be represented in Eadwyn's plan; unless it was there called the "Porta Curie." If not the latter, then its absence affords negative evidence in favour of its being Lanfranc's structure. The mouldings, though somewhat begrimed with dirt, are yet sharp and clear, and the sculptures in the mouldings of the arch are very grotesque and peculiar. They do not seem to have received half the attention they deserve. A solitary specimen is here introduced:



Of this gateway, the ancient Porta Prioratus, only the lower part would seem to belong to the original structure; above the string course, square headed Tudor windows have been inserted, and battlements added above them. Several other semi-circular arches in the gateway have been recently opened. In the progress of removing the plaster which concealed them, a painting on the wall was discovered, which, however, soon vanished upon exposure to the air. What the original character of this gateway or the adjacent buildings was, it would be idle to speculate, and I here dismiss it. At the corner of the gateway, on the north side, are several Romanesque arches, having, in their dilapidated and useless state (except for a painter's purposes, and for those most useful), the look of a bridge. [These arches now support the new school-room for the King's Scholars, which was built a few years ago by the Chapter.] At a right angle with these, still further north, is an ancient staircase of Norman build, perhaps an unique relic of its kind, but before this is spoken of, a word or two must be said of the Court-yard, called the *Almonry* or *Mint-yard*, which is entered beneath the first-mentioned arches. This yard sometimes bore the name of

*The Almonry,*

as being the spot where alms were said to have been distributed to the poor. But, upon the seizure of the Cathedral by Henry VIII., he thought it fitter to receive profit himself than to give alms, and accordingly the *Almonry*, as such, was abolished, the place converted into a *Mint*, which name it continues to bear, though the buildings are now used for the School, the foundation of which the same King appointed to the Cathedral. The school was formerly on the south side, near the cemetery gate. He appointed it to consist of two masters and fifty scholars. The vacancies are filled up at the November chapter. The boys must be between the ages of nine and fifteen. Each receives a stipend of £4 a year, and the scholarships last for five years. For a more particular account of this school, see Gostling. Let us now proceed to examine

*The Norman Staircase.*

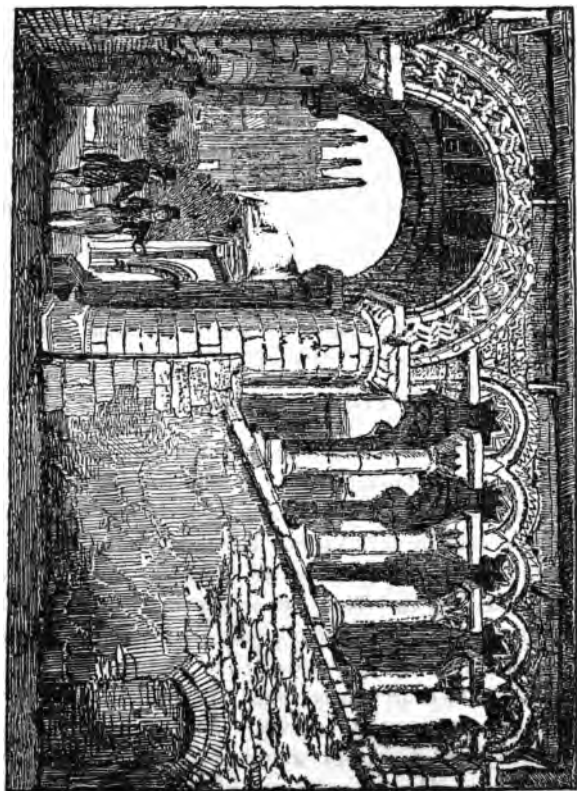
Some authorities say that it led to the Domus Hospitum—the Stranger's Hall—being the place where food and lodging was furnished to all strangers who craved it, which the Monastery, being of the order of St. Benedict, were bound to supply. Others that it led to the North Hall, or Hog-hall, or Hoch-hall, or High-hall, being the place in which the high court was held. Gostling thinks, absurdly, that the place got the name of Hog-hall as a nick-name, "from the greedy and hoggish behaviour of such company as was usually fed there." "Some dream," says Somner, "that it was so called from the dressing of hogs sometime in the Undercroft," a use for which it were absurd to think it built. According to Eadwyn's plan, it must have been the ascent to the "Aula Nova," or North Hall, for by this authority the Domus Hospitum is placed some distance to the south of the gateway. This hall, whatever may have been its name and purposes, is stated to have been not less than 150 feet long and 40 broad, "much like some of

our parish churches, having one-third of its breadth parted by pillars and arches of stone." A portion of this hall was removed in 1730, but it has been recently restored in accordance as far as possible with the original design. Above these arches has been erected commodious rooms and offices for the King's School, as we before alluded to. The famous Norman Staircase is about six feet wide. The roof appears to be comparatively modern. A good deed has been done lately by clearing away the brick-work which filled up the interstices between the pillars on the north side. This relic should be preserved with religious care, for nothing like it is known to exist in our country. We have chosen a view of it which we believe has not hitherto been published. It is taken from the north side, and shews the relative position of the stairs to the Cathedral, the western towers of which are seen under the larger arch.

#### *Prebendal Houses,*

most of them, without doubt, at one time, the offices of the Monastery, occupy the north side of the Green Court. They are most substantial and comfortable looking residences, with walls stout enough to keep out the winter's blast and the summer's heat. [The buildings on the south side have been removed, affording the visitor not only a complete view of the Cathedral and the Chapter-house, but of the picturesque ruins of the old Priory and its offices]. In Eadwyn's Plan, the north side of the court was occupied from east to west by the granary, bake-house, and brewery. At the present day an archway adjoins an ancient waterhouse which supplies the whole precinct. This Gateway leads into a stable-yard bounded by the city wall. Here, some of the ancient turrets may be seen in a passable state of preservation. Near to one of them Mr. Austin, in the course of some investigations, discovered an arched chamber, having a subterranean communication with the Cathedral.

*The German Shrine, looking Southward.*





At the east side of the Green Court, in the midst of a court of its own, stands

*The Deanery ;*

in ancient times the site of the Prior's residence. It has little that is remarkable in its structure. "Great part of it," says Gostling, "was destroyed by fire in Dean Godwyn's time, whose name and the date, 1570, recorded in stone on the two heads of the house, show when and by whom it was built. A sketcher might be detained in this Green Court for weeks, and not exhaust the numerous picturesque subjects. The views present the greatest variety of architectural forms, mingling together in all the coloured varieties of stone, brick, and foliage.

Here is a view of

*The Baptistry,*





showing the Norman work of its basement. The mouldings are of great beauty. The upper part of the Baptistry, which is of perpendicular work, is nearly concealed by the luxuriant ivy which encircles the roof, rising to a point. To the east of the Baptistry is a brick building with stone mullions of perpendicular work. Anciently this building was the *Chapel of the Prior*, but is now

### *The Library,*

It is rich in early manuscripts and charters, and is one of the oldest establishments of the sort in England. A copy of a grant of the Church of the Reculvers to the Cathedral of Canterbury has lately been inserted between plate glass, and is shown as an original charter written by Saint Dunstan himself. It has been printed as such by Mr. Kemble, among his collection of Saxon charters. Whether the genuine charter ever existed might be a reasonable doubt; but assuming this fact, it must be clear from evidence apparent to the most superficial examiner, that this is only a copy. The charter professes to be attested by several parties who, in their caligraphic ignorance have subscribed their marks as crosses. Every cross is exactly alike in size, character, and colour. Is it at all likely that twenty different hands, unpractised in penmanship, could accomplish such a feat even designedly? [This is not so conclusive a proof of want of genuineness as Felix Summerly imagines. The ancient scribe is supposed to have often affixed the signatures in the subscribing parties' presence—especially where they were unlettered, as was frequently the case.] These doubts of its genuineness from this fact alone, suggested themselves immediately, and I find that my friend, Mr. T. D. Hardy, of the Public Record Office, a most sound authority on such a subject, as well as the late Mr. Petrie, both hold the same doubts, but on different grounds. [The public are admitted on Thursdays and Saturdays from 12 to 2. The excellent Precentor and Deputy Librarian, the Rev. Joshua Stratton, is

generally in attendance, and no one who has been introduced to that gentleman, we feel assured from our own experience, will ever have occasion to complain of want of courtesy or attention. Mr. Botfield, in his account of the Cathedral Library, gives a history of its riches in his time. They have since been considerably increased.]

To the east of the Library is

### *The Treasury,*

the exterior of which abounds in most curious and beautiful Norman masonry. It still contains the more valuable of the church records, as it ought, in accordance with precedents furnished by the oldest eastern nations, who kept their records as part of their "treasures" (see Ezra, vi. 1.) The name "Treasury" is still used for the place of deposit of the Queen's Bench and Common Pleas records. Westward of the Baptistry from the Prebendal gardens, appears the high gable and the wall of the Chapter House, with its windows estopped of light; inclining to the north is a series of Norman arches, thought to have formed the passage to

### *The Dortor, or Dormitory*

of the monastery, which, according to Eadwyn's plan, adjoined the cloisters on the eastern side.

### *The Cloisters*

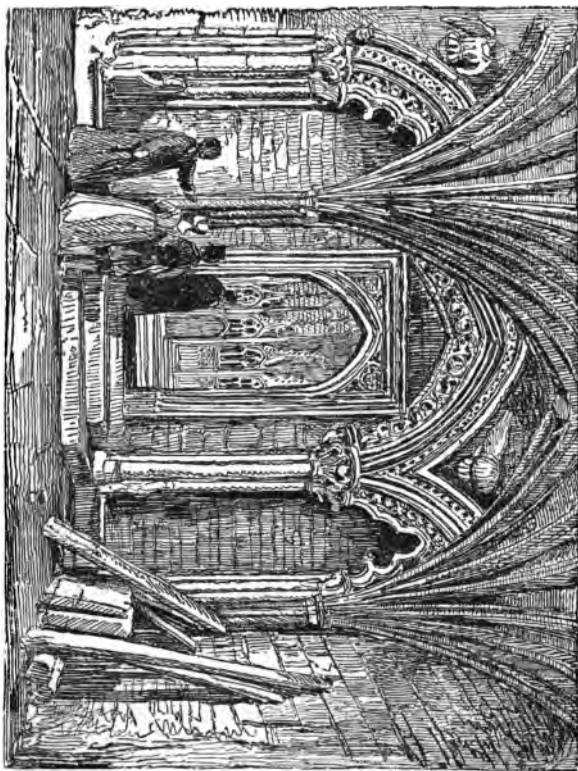
afford most interesting architectural and heraldic studies, and I notice them here among the exterior parts before entering the church, though the visitor is most generally conducted into them from the church. At least, since Lanfranc's time cloisters have stood in this spot. Thanks to the munificence of the Rev. John Peel, they will yet last for hundreds of years. A small tablet in the north cloister, where the visitor should begin his survey, records Mr. Peel's good deed, "Hujus Claustrum tectum expensis e censu proprio mille libris munificentissime

restauravit Johannes Peel, A.M., Ecclesiæ Cathedralis Prebendarius, A.D. MDCCCXXXV. Georgio Austin, Architecto." The north cloister retains its original character least mutilated—but here the trefoil-headed arcades of an early age are cut through by the ribbed vaulting of a later. The band of circles and quatrefoils above the arches affords a good pattern. The doorway out of the north cloisters remains. Opposite to it, are the sadly mutilated remains of a lavatory, with projecting canopies. At the east of this cloister, and the north of the west cloister, are some Romanesque arches, most probably belonging to Lanfranc's cloisters, and above the cloisters are a series of semi-circular arches on the wall of the ancient dortor, dormitory, or bedchamber. The groined vaultings, both in the north as in the east cloister, are much decorated with the armorial insignia of benefactors to the church, which have been described by Mr. Willement, in his *Heraldic Notes of the Cathedral*, and also in part described by Mr. Streatfield, in a part of his *History of Kent*. There are as many as 683 shields throughout the cloisters. Turning into the east cloister, and proceeding southward, we meet with a Norman arch having a zigzag moulding, leading through walls fourteen feet thick, into a passage. Further southward is a square-headed doorway, leading to a brick passage under the Library. Then comes the entrance into the Chapter House. Then a series of trefoil-headed pillars, being open to the Chapter House; next a very little and then a larger square-headed "perpendicular" doorway, at each side of which are seats with stone rests for the elbows; and at the south end of this cloister is the entrance to the "Martyrdom" of the Cathedral, called

*Becket's Entrance,*

which it may have been, though he could never have seen any part of the masonry now surrounding it. An engraving of this entrance is here presented. It is most picturesque in itself, but affords, in addition, one of the strongest instances how

Entrance from the East Cloister into the "Star-chamber," or Eastern Story Oratory.





fleeting were architectural fashions. The beautiful arches, probably Archbishop Winchelsea's work (temp. Edw. I.,) with their exquisitely chiselled mouldings, architrave, foils, cusps, and capitals of pillars formed of birds and foliage, &c., are ruthlessly smothered by the ribbed vaulting of the time of Archbishop Arundel (temp. Henry IV.) The south cloister, like the west, has groined vaulting and escutcheons. Its walls were formerly painted, and its arches glazed. Before the visitor leaves the cloister, he should ascend into the grassy area, now a burial-place, to survey the north side of the Cathedral, the east end of the chapter-house with its large perpendicular window, and the Norman arches adjoining; and further eastward, the north-west transept, with Bell Harry Tower rising above. Pupils of Cotman, an artist who pre-eminently united architectural precision with the most picturesque expression of it, may find endless studies in this quadrangle, which we quit with regret. The entrance to

### *The Chapter House*

is from the eastern cloister, and a special permission is requisite to enter it. The present Chapter House occupies the same spot as shown in Eadwyn's plan, though no part of the then existing structure is seen. The architecture as now seen belongs to several periods. The lower part, with its trefoil-headed arcades decorated in the spandrels with mural ornaments, like those found in Westminster Abbey, is "early English," about the time of Edward I., and was probably erected by Archbishop Winchelsea, whilst the large windows above the arcades belong to the "perpendicular" class, and were added by Prior Chillenden. Traces of colouring may be detected in the mouldings and elsewhere, and at the east end, in the canopies of the raised stalls, there appear some remnants of enamelled work. "In this house, the Prior and Chapter did meet to consult about the affairs of this church and monastery. Here the election of archbishops, priors, and other

officers, were celebrated. Here censures, penances, and corporal chastisements were imposed and inflicted upon delinquents, and in some cases even with rods." The most remarkable penance that ever was exercised in this house seems to have been that which was submitted unto by King Henry II., some time after the murder of Becket. I will relate the story, as I have it from Bishop Grandison: "The King had submitted to such penances for the murder of Becket as the Pope had enjoined him, and was formally reconciled to the Church by two Cardinals sent from Rome for that purpose. But his affairs both in England and Normandy being under confusions, the King was brought into great straits. He thereupon resolves to seek for help to St. Thomas the Martyr, for whose murder he had already made ample satisfaction, and of whose miracles he had heard strong reports, how able and propitious the Saint was to aid and relieve men in distress. He vows and performs a visit to the Saint; from Normandy he comes to England, and as soon as he came first within sight of the church (which was at several miles distance from it), he alights off his horse and walks barefoot, in a poor garb, like a penitent, and passeth in that manner openly and publicly through the streets of the city, and so through the church, till he came to the tomb of the Martyr, where he prostrated himself with profound humility. After this, the convent being summoned to meet in the Chapter House, at the King's request, he offered his naked back to be scourged by the monks, which was done after the usual manner of penitential discipline." (This was anno, 1174.) The King spent that whole day in fasting and prayer, with many tears. And the story says, that hereupon he had great success.

A long dark passage at the south-east corner of the Green Court leads to the east end of the Cathedral. The gateway here, called the *Prior's Gateway*, is richly mantled with ivy. Throughout this passage and its neighbouring parts, the curious may detect evidences in the semi-circular arches and the solid masonry, of the great antiquity of this portion, and likewise of the great

*The Prior's Gateway.*

ascent of the ground since the buildings were first constructed. In some places only a capital is above ground. [A great quantity of rubbish has been cleared from this part of the precincts within the past few years and has left exposed some very interesting remains of the earliest buildings.] In Eadwyn's time (A.D. 1074,) in this locality was the ancient *Infirmarium* of the monastery, and at the west, the "Vestiarium," or *Vestry*. We must not pass the circular termination of the Cathedral, called "*Becket's Crown*"—a most rare specimen of the "transition" between the Romanesque arch and its successor, the lancet—without remarking the windows, neither round nor pointed, and yet both, in some degree. The building itself has been left incomplete, and the ogce arches at the summit are a comparatively recent addition. Emerging into the open space on the south side of the Cathedral we enter the "*Hortus Conventus*," called the *Oaks*. In the eastern wall is a semi-circular archway (formerly the gate of the Cemetery), which until 1841 stood close to St. Anselm's Chapel. Being doomed to destruction, it was removed to its present place, so skilfully, that it



entraps us into the belief it must have stood there from the beginning. To prevent error, should not a tablet record its removal?

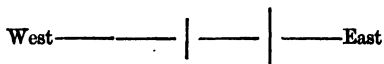
In a work like the present, even the most obvious features and the general principles which regulate the innumerable and varied details of a building like Canterbury Cathedral can only be glanced at. The earliest history has already been spoken of in this work. The general arrangement, and probably, many actual parts of the present structure, must be attributed to Lanfranc. Here, before the east end—the oldest part of the exterior of the Cathedral—is an appropriate place to resume the historical notes. [A plan of the Cathedral, from a recent and complete survey, is inserted at the end of the work.] Archbishop Lanfranc, who came opportunely from Normandy, found the old church a “heap of ruins,” but in seven years, A.D. 1073 to 1080, he “re-edified the church from its foundation, building both a palace and a monastery,” and Gervase, the monk (apud Decem Scriptores Col. 1293), furnishes an account of Lanfranc’s structure. The nave was supported by a duplicate row of eight columns. There was a great tower between the nave and choir, as at present; and on the top of it a pinnacle with a gilded angel, and hence it was called the *Angel*, now *Bell Harry Steeple*. John of Salisbury, a writer in 1172, says—

“A bright and glorious cherub is advanced  
On this high tower like angel guardian,  
That from the neighbouring sky swiftly descends,  
Over this sacred place strict watch to keep.”

Transepts branched off north and south below the great tower as now. The descent into the Undercroft was out of them as now. This tower and these transepts stood until they were taken down and rebuilt by Archbishop Sudbury and Arundel. Of the choir of Lanfranc’s building no account is left us. Anselm, his immediate successor, took it down, and together with his Prior Ernulph, began the rebuilding of another, but

it was finished by Prior Conrade, and after him called "the glorious choir of Conrade." The painted roof represented heaven. Three steps ascended to the Presbytery, and three more from thence to the high altar; crosses and images of gold and silver, with a cross glittering with sixty bright crystals, made the place magnificent. The destruction of Lanfranc's choir, and the re-erection of a more glorious one, was called extravagance, in the same spirit as the good works at the Temple Church have been condemned. The answer of Henry I. on this point is worth repeating:—"If men lay out their substance for the enlargement of God's house, blessed be God who inspires them with a mind to do such good deeds." Conrade's choir was not completed till A.D. 1114, when the church was newly dedicated to the Holy Trinity. The stone seat which now exists stood in Trinity Chapel, and was called the patriarchal chair. There were eastern transepts and also towers, as now. The towers are the oldest parts, except the Undercroft, of the existing Cathedral. In 1130, Canterbury Cathedral suffered from fire, the extent being probably inconsiderable; but in 1174, a great fire happened, "which consumed the whole choir from Angel Steeple to the east end of the church, together with part of the Prior's lodgings, the Chapel of the Virgin, the Infirmary, and some other offices belonging to the Monastery. This fire did not touch the Angel Steeple, the lower cross aisles, or the nave of the church." And it seems also to have spared the towers of St. Andrew and St. Anselm. In 1184 a new choir was completed,—that which now exists. Gervase records the differences between it and Conrade's choir. "After the fire nearly all the old parts of the choir were thrown down, and were renewed in noble form. The form and thickness of the new and old pillars were the same, but their length was dissimilar. The new pillars were lengthened almost twelve feet. In the old capitals the work was plain, in the new, cunning sculpture. In the circuit of the choir there were twenty-two pillars, now twenty-eight. Then the arches, &c.,

were plain, and as if cut with the hatchet and not with the chisel, now in all there is suitable sculpture. Then there were no marble columns, now they are innumerable. Then the roofs of its aisles and choir were plain, now they are groined with key-stones. Then a wall over pillars separated the transepts from the choir, now, without interruption, the transepts seem to meet the choir in one great key-stone, which rests on four principal pillars. Then a wooden ceiling, decorated with beautiful pictures, now a groined roof, consisting of stone and chalk, or toph, are put together. Then one triforium, now two in the choir and a third in the aisle of the church." The visitor should make himself thoroughly acquainted with the plan of the church. He will observe its general form—like Rochester Cathedral, a structure of about the same period—to be that of a double cross :—



These cross portions are called transepts. The Chapter House, contrary to the usual custom, is at the north side. The dimensions of the church are as follows :—

	length.		breadth.		height.
	feet		feet		feet
Nave (A.D. 1420) .....	214	.....	94	.....	80
Choir (A.D. 1174) including aisles ...	150	.....	40	.....	71
Transepts—(1174) Eastern.....		.....	154		
(1379) Western .....		.....	124		
Chapter House (1420).....	92	.....	37	.....	52

The cloisters are 134 feet square; the central tower, 234 high, 34 feet diameter; the western towers, 130 feet high. No one, ever so unlearned in the technicalities of architecture, can fail, with his eyes open, to observe that there is a great variety of forms in this Cathedral. Any one so disposed, may here learn a practical lesson of the most obvious features of English ecclesiastical architecture which were in use for a period of five centuries. If he look attentively at the portions of the

west end (it is assumed that the aspect of the church is known), he will find the forms elongated and arranged in *perpendicular* lines uniting in *pointed* arches. At the east end they are shorter, stouter, more compact and solid, and the *semi-circular* headed, and not the pointed, arch abounds. Both our Saxon and our Norman ancestors adopted the semi-circular arch, and it is often a point of controversy which is which: undoubtedly the majority of round-headed arches now existing are Norman, but this is not a question for this book. Both Saxon and Norman arches are the same in principle and nearly in form, and both came from the Romans, who are commonly supposed to have been the first to have adopted the round arches. Hence round-headed arches are called *Romanesque*, and the term is the more available because it is generic and does not affect to determine what is Saxon, and what Norman. After the Romanesque form the arch became pointed, and the choir of this Cathedral, and the portion called Becket's Crown, exhibit, as I have pointed out, some of the finest specimens of this interesting transition. "The Norman imitations of Corinthian columns," says Dallaway, "in the choir and alternate circular and pointed arches in Becket's Crown, are the earliest and most curious instances." If we stand beneath the eastern north transept, at one view we may see bold Romanesque arches, as in Trinity Chapel; pointed arches of rather broad span, supported by the very columns which originally upheld Romanesque arches, as in Trinity Chapel, and then in the transepts, arches so acutely pointed that they resemble the heads of a lance, and hence take the name of *lancet*. Before the visitor enters the church he should pass once or twice from the eastern to the western parts, carrying in his eye the most obvious forms. He cannot fail to have perceived that though he is looking at one building, it is a building consisting of most varied parts. He must have contrasted the general outline, which at the west is interrupted by points or pinnacles springing lightly heavenward, with that at the east,

which has a solid, square look, as if part of the ground itself. He must have compared one of the western towers with the turrets adjoined to the eastern transepts, and the ornaments on each; in the first, every part seeming to ascend to a point—in the latter, all uniting in circles. The entrance to the

### *Nave of the Church*

is under the beautiful porch at the south-western towers, on which is said to be a sculpture of Becket's murder; it is now concealed. The first impression on entering is one of airy and harmonious lightness. A duplicate series of lofty clustered shafts upholds the groined roof and its coloured bosses, and parts the nave from its two wings or aisles. The graceful lines of the architecture are not disturbed by the multitude of tombs of all sorts and sizes, which so disfigure Westminster Abbey. There are eight lofty perpendicular windows at each aisle, and the same number above the arches of the nave, called the "Clerestory." The *Great Western Window*, with six mullions or upright divisions, divided by as many transoms or horizontal divisions, blazing in magnificent colours, deserves especial notice. Under the central tower are several flights of steps, some ascending into the choir, others descending into the transepts, both of which were built by Archbishop Sudbury, about 1379. Against the north wall of the

### *Western North Transept,*

also called the "Martyrdom," are the tombs of Archbishops Peckham and Wareham. At the west side is the entrance to the Cloisters. Here was the scene of Becket's death, in 1170, 29th December, and the spot is shown where he fell.

[The most authentic account of the Archbishop's death is as follows:—Tuesday, 29th December, 1170, the four assassins Knights, accompanied by Ranulf de Broc and others, left Saltwood Castle for Canterbury. By the use of the King's name they gathered followers, armed and otherwise, as they went

along. About three in the afternoon they arrived at the Archbishop's Palace, wearing armour under the ordinary dress of civil life. When first they entered the presence of Becket they were unobserved by him, so earnest was he in conversation with his friends and clergy, until turning round he found them sitting on the floor close beside his feet. He and his unwelcome visitors gazed on each other for some moments in silence. Upon his greeting Tracy by name, there was no reply. At length Fitzurse exclaimed in a contemptuous and ironical tone "God help thee!" After some mock compliments, the Knights began to remonstrate with violence in the King's name against the Archbishop's late proceedings. At first Becket mildly but firmly answered them; he then complained of the outrageous proceedings of De Broc and his other enemies. After further mutual recriminations, the Knights arose in passion and burst from the presence of the Archbishop, to prepare for the catastrophe. They soon returned with armed followers, and attacked the palace. The crash of their blows was heard upon the door of the hall: in another moment they were in the cloisters, entering by a passage through the orchard. The Archbishop refused to fly—until pushed, dragged, and partly carried by the monks, he entered the north transept of the Cathedral as the Knights were seen at the further end of the cloisters, in pursuit of him. Perceiving that some of his followers wished to close the doors behind him, he exclaimed "Let all come in who will; God's house must not be turned into a fortress." The monks had hurried him up four of the steps towards the choir, when Fitzurse rushed in from the cloisters, exclaiming "After me, King's men!" Close after him came the other three, all completely armed, save Tracy, who had left his hauberk behind. "Where," cried Fitzurse, in the faintly lighted cathedral, "is the traitor, Thomas Becket?" As no answer was vouchsafed, he laid hold of a monk, and asked "Where is the Archbishop?" "Here am I," exclaimed Becket; "No traitor, but a Priest of God! What would ye?" "Flee!"

one of the assassins exclaimed, "Thou art a dead man!" "I will not flee; I do not fear your swords. In the Lord's name I welcome death for God and the Church's freedom," was the reply. Descending from the step on which he stood, he placed himself with his back against a pillar near the small chapel in which was the altar of Saint Benedict. More words followed from the Knights—words unyielding in reply from Becket. Fitzurse laid hold of his pall. The Archbishop threw him violently off, adding the word "pander" to his rebuke. The Knight with fury waved his sword over the Prelate's head. Becket commended his cause to God: all had fled from him save the monk Grim and Robert of Merton. The Knights attempted furiously to drag down Becket; Grim exerted all his force in holding him back. "Strike, strike!" cried Fitzurse, and with the point of his sword he dashed off the Archbishop's cap. Tracy's sword severed the arm of Grim, uplifted to protect him, and the descending weapon wounded Becket on the head. The blows of the Knights, all except Morville, who had been guarding against a rescue, followed in quick succession, and in one moment the Archbishop was beaten down upon his knees, in the next lay dead at their feet.

A flagstone of peculiar appearance is usually pointed out as being the precise spot on which the Archbishop was slain, the excised portion of which is commonly believed to have been sent to Rome. The Rev. Canon Robertson in his *Life of Becket*, observes in reference to the above, that "the identity of the stone is questionable, inasmuch as the Peterborough Chronicle states that Benedict, upon being promoted from the Priory of Christchurch to the Abbacy of Peterborough, carried off with him the stones upon which the Martyr's blood had been shed, and made them into two altars for his own church; and the story now commonly told, that where a small square piece is inserted the original stone was cut out and sent to Rome as a relic; is much more than questionable." Mr. Robertson adds, "That the tradition appears to have originated within the

present century, inasmuch as it is not mentioned by the earlier topographers, Somner, Batteley, and Gostling. No such relic as that in question has ever been discovered at Rome.”]

Two years after his murder, Becket was enrolled in the calendar, and he became the most popular of saints, at whose shrine the oblations of Kings, both native and foreign, and of others, far exceeded all collected at the other altars in the Cathedral. The briefest account of his relics would fill more pages than can be spared. And such was the influence of his name, that the dedication of the church was formally changed from the Holy Trinity to St. Thomas the Martyr in 1220, and the church kept the latter name until the Reformation. The original painted glass in this transept was notorious for its splendour, but it was destroyed by one Richard Culmer, called “Blue Dick,” a Puritan. Its remains have still considerable beauty and interest. A manuscript in the Cathedral Library, drawn up in 1662, describes the mischief which the mistaken fanaticism of the Puritans inflicted on this church :—“The church looked more like a ruined monastery than a church, so little had the fury of the late reformers left remaining of it but the bare walls and roof. The windows (famous both for strength and beauty) were generally battered and broken down ; the whole roof, with that of the steeples of the Chapter House and Cloisters, extremely impaired and ruined, both in timber work and lead ; water tables, pipes, and much other lead cut off, and with the leaded cistern of one conduit purloined ; the choir stripped and robbed of her fair and goodly hangings ; the organ and organ-loft, communion-table, and the best and chiefest of her furniture, with the rail before it, and the screen of tabernacle work richly overlaid with gold behind it ; goodly monuments shamefully abused, defaced, and rifled of brasses, iron grates, and bars ; the common dorter, affording good housing for many members of the church, with the Dean’s private chapel, and fair library above it, quite demolished ; books, &c., sold ; houses ruined, stables also, and pulled down ;

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common seal, registers, and other books, records, and evidences, seized and distracted; many irrecoverably lost, others repurchased at great price; goodly oaks let to sale; generally what was moneyworth made prize of and embezzled; the goodly Cathedral made a den of thieves." Through an elegant open screen we pass from the North Transept into the *Lady Chapel*, built by the first Prior Goldstone, but which has since taken the name of the "Deans' Chapel," on account of the number of these dignitaries buried here. The monument of Dean Fotherby, with its fantastic arrangement of skulls and bones, is conspicuous for its mistaken taste and hideousness. A passage from the North Transept leads us into

### *The Undercroft.*

The Crypt, or Undercroft, whether for its size—being the largest in England—or the details of its construction, or the extreme varieties and solemnity of its picturesque effects, realizing at every step a painting by Rembrandt, would alone amply repay the trouble of a journey from London. Some consider its age to be anterior to Lanfranc's period; others ascribe its construction to him.

### *The Chapel of the Virgin.*



There were numerous chapels in this crypt. One near its centre, dedicated to the "Virgin Mother," was built, it is said, by Archbishop Morton, who died in 1500, and was buried here. On the canopy of his tomb his monogram of a *mert* or *mort* (one of the falcons used for sport), and a tun is more than once repeated. The chapel is constructed by the inclosure of the spaces between the massive Norman pillars, with light perpendicular screen

work, and the contrasts of the styles make this chapel most picturesque. To the south of this chapel are the monuments of Lady Mohun and the Countess of Athol, both deserving of notice. Towards the north of the Virgin Chapel is a small aperture, and, by crawling through it on all fours, you enter a part which is conceived to have been

*The Chapel of St. John the Baptist,*

now in thick darkness. By candle light may be seen some most perfect remains of paintings on the walls; not frescoes, but surface paintings. [Copies of these paintings are well given in "Wright's Archæological Album." Dart has also given them, but in a manner somewhat indifferent.]

From the *Western South Transept*, we pass into

*St. Michael's Chapel,*

or the Warrior's Chapel, also built by Archbishop Sudbury, who was decapitated by a mob on Tower Hill. In the centre of it is an altar tomb to the Lady Holland and her two husbands, the Earl of Somerset, and the Duke of Clarence, and at the east end is the stone coffin of Archbishop Langton, built half in the chapel and half in the churchyard.

A magnificent *Screen*, in which King Ethelstan (as founder, holding a church) and Kings John, Henry III., Edward I., Edward III., and Richard II., stand in canopied niches—the erection of Prior Henry de Estria—separates the *Choir* from the *Nave*. It is a noble specimen of decorated work.

*The Choir*

and its aisles as now seen are the work which William of Sens begun, but having been disabled by a fall from a scaffold, he returned to France before its completion, which was effected by his pupil, William the Englishman. The Choir is based substantially upon the plan, and even constructed out of the

materials of the Choir of Conrade. It is the most spacious and noblest choir in all England. The contrast between the present and Conrade's Choir should be read whilst surveying the first. The Choir is parted from its aisles as far as the eastern transepts by stone screens between the pillars, the capitals and bases of which are very peculiar. Dallaway points out that the columns and bases have a singular accordance with the contemporary church architecture of Lombardy, and particularly of Orvieto. Notes of this Cathedral among Mr. Kerrieh's mss. state that "there are many ornaments about this church which are to be met with in the works of the Romans, particularly the fret on an arch, the Vitruvian scroll, the wreath, &c., and the foliating of some of the pillars, which are described by Palladio in a temple below Trevi." It is a most interesting architectural study to observe the transformations from one style to another which are still left incomplete in many parts. The whole of the Choir and eastern parts of the church have been restored during the past thirty-five years, with a religious respect for the originals altogether admirable. All the heterogeneous stalls and fittings which took the place of the old stalls of the monks in 1704 have been removed. The glazed screen at the altar is modern, as is also the Archbishop's throne, a beautiful piece of ornamental stone-work. The monks of Glastonbury having claimed to be in possession of the remains of St. Dunstan (he having been educated there), an investigation was made in 1508, and the body of the Saint was found before the high altar here. The highly coloured monument of Archbishop Chicheley, with its quaint allegorical sculptures, which cannot be original, serves as a screen to part the Choir from the north-eastern transept. Beyond it, to the east, is the tomb of Archbishop Bourghier, erected during his life-time at his own costs. On the south side of the Choir, nearest the altar, is the tomb of Archbishop Sudbury; further westward, that of Archbishop Stratford; and next, that of Archbishop Kempe; and the decorated monument of Arch-

bishop Meopham serves as a screen to the old Norman Chapel dedicated to St. Anselm.

The specimens of the lancet-headed arcades in the

*Eastern Transepts*

are full of interest. The diversity in the arrangement of their parts is great; the unequal height and width of the arches and groining, and the general kind of irregular regularity, would seem to lead to the conclusion that the old architects built on without a previously settled design, and got into difficulties in order to show how well they could get out of them. These Transepts and Trinity Chapel were the work of Willielmus Anglus (William the Englishman), the first operative English architect (*magister operum*) recorded in history. He was a pupil of William of Sens (Soissons), who partially built the present Choir. Behind the altar is

*The Trinity Chapel,*

built A.D. 1173. The intermixture here of the circular with the pointed arches, and others hardly of either sort, will not escape the notice of the architectural student. The *Mosaic pavement* here, one of the most perfect relics of this species of decoration, happily now reviving—the other curious circular tiles, with their zodiacal and allegorical figures of luxury, &c.—the exceedingly beautiful stained glass, being some of the finest examples in our country—the monument of Edward the Black Prince on the south side, and that of Henry IV. and his Queen on the north—the wear of the stones by the pilgrims as they knelt round Becket's shrine, in which "gold was the meanest thing to be seen there," which Henry VIII. took good care to remove—all these objects, palpable to the sight, together with their historical associations, crowd this spot with points of interest, to do justice to which more pages would be filled than there are lines in this book. The abundance of riches

induces a seeming neglect of all. Every one should seek an opportunity of examining in detail the profusely rich mine of decorations of the middle ages in which Canterbury Cathedral abounds. The monumental

### *Tomb of Henry IV.*

is a complete study for diversified ornament, as well in the architecture of the tomb, as in its sculpture and its paintings; the latter, however, are now in a very mutilated state. The paintings are in distemper on panel, and represent the murder of Becket. They are engraved in Carter's "*Specimens of Ancient Sculpture and Painting.*" Doubts had long existed, as is well known, whether this monument really contained the body of Henry IV., but these were satisfactorily cleared up by an examination of the tomb in the year 1832. An eye-witness of this examination privately printed a very minute account of it, which he has been so obliging as to place at my disposal. I avail myself of his kindness, and insert it at length :—

One of the most remarkable of the monuments preserved in the Cathedral of Canterbury, is a very costly altar-tomb, erected in honour of King Henry IV. and Joan of Navarre, his Queen. All our historians have stated that King Henry was buried in this Cathedral; and no doubt was entertained that his body was really deposited in the tomb thus raised to preserve it, until the learned and inquisitive Henry Wharton discovered, in the library of Corpus Christi College, Cambridge, a manuscript, which he published in the second volume of his "*Anglia Sacra*," (folio, London, 1691,) wherein it is asserted, that the body of the King was taken out of the coffin and thrown into the Thames, by those who were conveying it by water from London to Canterbury. As this was written by a contemporary, and purports to give an account received by him from one who was himself an agent in the outrage, it has been admitted as evidence by all the writers who have undertaken to describe the Cathedral of Canterbury and its monuments from Batteley downwards. The manuscript is entitled "*A History of the Martyrdom of Richard Scrope, Archbishop of York;*" and it is written by one Clement Maydestone (Tanneri Bibliotheca, p. 500), an ecclesiastic, and a retainer of the deceased Prelate. The passage is as follows :—"After the death of

this King, a wonderful event occurred declaratory of the glory of the above-named Lord Archbishop Richard, and commending it to memory for ever. For in less than thirty days after the death of the said King Henry IV., one of his household came to dine at the house of the Holy Trinity, at Hounslow; and during dinner, while the company present were talking of the excellent conduct of that King, this person observed to a certain Esquire, named Thomas Maydestone, who was sitting with him at the table, 'God knows whether he was a good man; but this I know for certain, that while his body was conveying in a small vessel from Westminster towards Canterbury to be buried there, I was one of three persons who threw the corpse into the sea, between Berking and Gravesend.' And he added, with an oath, 'Such a storm of wind fell upon us, and the waves ran so high, that many nobles who followed us in eight small ships, were scarcely saved from death, their vessels having been dispersed by the tempest. But we who were with the body, being in peril of our lives, by common consent threw it into the sea, and immediately there was a great calm. But the chest, covered with cloth of gold, in which the body had lain, we carried with great honour unto Canterbury, and buried it. Therefore the monks of Canterbury may say, that the sepulchre of King Henry IV. is with us, not his body; as also said Peter of the holy David, in the second chapter of the Acts of the Apostles.' God Almighty is witness and judge, that I, Clement Maydestone, saw that man, and heard him swear to my father, Thomas Maydestone, that all which he had said was true."—See Wharton's "*Anglia Sacra*," vol. ii. p. 372. It is clear, that this narrative is open to great suspicion; for admitting that the known superstition of the sailors might have tempted them in a moment of peril to throw the corpse into the sea, it is scarcely probable that one of the King's household, if he had been engaged in so culpable a transaction, would have spoken openly on the subject, and so shortly after the funeral, knowing, as he must have known, that King Henry V. would have visited such an offence with great severity. It should also be observed that Clement Maydestone is an interested witness. He was as ready to depreciate the character of the deceased monarch, as to extol the honour of his master, whom he conceived to have been wrongfully executed. And a writer who was so far under the influence of prejudice as to represent the punishment of high treason as a martyrdom, and the death of the King as a judgment from Heaven upon a persecutor of the Church, would not hesitate in propagating, if not inventing, a story which he could construe into a proof of a Divine interposition, in honour of his patron's memory. Still, it has long been one of the *desiderata curiosa* of antiquaries to ascertain the

truth or falsehood of Clement Maydestone's narrative, by an actual examination of the coffin; and for this purpose the royal vault was opened on the 21st day of August, 1832, in the presence of a few individuals—namely, the Hon. and Right Rev. the Lord Bishop of Oxford, Dean of Canterbury, the Lady Harriet Bagot, Hon. Sir Charles Bagot, Rev. W. F. Baylay, Rev. Doctor Spry, Prebendaries; Mr. George Austin, Surveyor of the Cathedral; and John Pedder and Thomas Laming, workmen—under the sanction of the Dean of Canterbury; and the following account has been drawn up from notes taken on the spot at the time, by one of those individuals:—

“On removing a portion of the marble pavement at the western end of the monument, it was found to have been laid on rubbish composed of lime dust, small pieces of Caen stone, and a few flints, among which were found two or three pieces of decayed stuff, or silk (perhaps portions of the cloth of gold which covered the coffin), and also a piece of leather. When the rubbish was cleared away, we came to what appeared to be the lid of a wooden case, of very rude form and construction, which the surveyor at once pronounced to be a coffin. It lay east and west, projecting beyond the monument towards the west, for about one-third of its length. Upon it, to the east, and entirely within the monument, lay a leaden coffin without any wooden case, of much smaller size and very singular shape, being formed by bending one sheet of lead over another, and soldering them at the junctions. This coffin was supposed to contain the remains of Queen Joan, and was not disturbed. Not being able to take off the lid of the large coffin, as a great portion of its length was under the tomb, and being unwilling to move the alabaster monument, for the purpose of getting at it, it was decided to saw through the lid about three feet from what was supposed to be the head of the coffin. And this being done, the piece of wood was carefully removed, and found to be elm, very coarsely worked, about one inch and a half thick, and perfectly sound. Immediately under this elm board was a quantity of haybands filling the coffin, and upon the surface of them lay a very rude small cross, formed by merely tying two twigs together, thus †. This fell to pieces on being moved. When the haybands, which were very sound and perfect, were removed, we found a leaden case or coffin, moulded in some degree to the shape of a human figure; and it was at once evident that this had never been disturbed, but lay as it was originally deposited, though it may be difficult to conjecture why it was placed in a case so rude and unsightly, and so much too large for it, that the haybands appeared to have been used to keep it steady. In order to ascertain what was contained in this leaden case, it became necessary to saw through a portion of

it, and in this manner an oval piece of the lead, about seven inches long, and four inches over at the widest part of it, was carefully removed. Under this we found wrappers, which seemed to be of leather, and afterwards proved to have been folded five times round the body. The material was firm in its texture, very moist, of a deep brown colour, and earthy smell. These wrappers were cut through and lifted off, when, to the astonishment of all present, the face of the deceased King was seen in complete preservation—the nose elevated, the cartilage even remaining, though, on the admission of the air, it sunk rapidly away, and had entirely disappeared before the examination was finished. The skin of the chin was entire, of the consistence and thickness of the upper leather of a shoe, brown and moist; the beard thick and matted, of a deep russet colour. The jaws were perfect, and all the teeth in them, except one fore tooth, which had probably been lost during the King's life. The opening of the lead was not large enough to expose the whole of the features, and we did not examine the eyes or forehead. But the surveyor stated, that when he introduced his finger under the wrappers to remove them, he distinctly felt the orbits of the eyes prominent in their sockets. The flesh upon the nose was moist, clammy, and of the same brown colour as every other part of the face. Having thus ascertained that the body of the King was actually deposited in the tomb, and that it had never been disturbed, the wrappers were laid again upon the face, the lead drawn back over them, the lid of the coffin put on, the rubbish filled in, and the marble pavement replaced immediately. It should be observed, that about three feet from the head of the figure was a remarkable projection in the lead, as if to make room for the hands, that they might be elevated as in prayer."

In the aisle at the south of Henry's tomb, is his Chantry, on the walls of which is inscribed the weight of the images, perhaps the memorandum of the broker who huckstered for them. Opposite Henry IV.'s tomb is that of *Edward the Black Prince*. A copper statue, gilt, in complete armour, is recumbent on an altar-tomb of grey marble. A canopy, with the trophies of the Prince, his helmet and crest, surcoat of velvet, scabbard (wanting its dagger, a loss of course vulgarly attributed to Oliver Cromwell), and gauntlets—the whole being a splendid and picturesque ruin—is suspended over the monument. Eastward is the monument of *Odo Coligny*, an am-



bassador to the court of Elizabeth, poisoned, it is said, by his servants, in 1571. On the west is Bernini's kneeling effigies of Dr. Wotton, which, though it be of "singular beauty," as is said, is singularly out of character with the building. In the southern aisle is an altar-tomb, on the top of which is a series of four quatrefoils in lozenges, each of which has a head representing several monastic orders, sculptured in high relief. This tomb is called *Archbishop's Theobald's*, but the correctness of this adscription is doubted, and it has been thought to belong to St. Anselm and also to Lanfranc. At the east of Trinity Chapel a large arch opens into the chapel, called

*Becket's Crown,*

a circular-vaulted building, with the ribs of the vaulting meeting in the centre somewhat in the shape of a crown. It is a most rare architectural curiosity. What remains of the ancient glass here is of the finest sort. Paintings on these walls were distinguishable until recently: Dart mentions the picture of St. Christopher carrying Christ over the river. The monument of Cardinal Pole, the last Archbishop interred in Canterbury Cathedral, is located in Becket's Crown. The ancient chair of grey marble, consisting of three stones, has been preserved for many ages, and is said to have been brought from St. Augustine's Monastery. It is called the *patriarchal or metropolitical chair*, and is used when the Archbishop is enthroned. Its form bears rather a Romanesque character, and it is mentioned by old Gervase, the monk. It formerly stood between the altar and the chapel of the Holy Trinity, but now in Becket's Crown.

[Before leaving the Cathedral, we will give some account of its numerous

*Stained Glass Windows.*

The stranger who some thirty years since visited our magnificent Cathedral, and who contrasts its appearance at the present

day with that which it then exhibited, cannot be otherwise than struck with the alterations, the additions, and the improvements it now displays. Most of these are due to the spirit, as well as to the munificence of the Dean and Chapter. Externally, the visitor will note the North Western Tower, erected to supply the place of the Norman Tower of Archbishop Arundel, and completed in 1840 by the late Mr. G. Austin, Architect to the Cathedral, together with various other works displaying great scientific skill and perseverance; while within the building, among other new compositions not the least magnificent being the Screen in the Choir, the observer cannot fail to note the additions to the stained glass windows in the Aisles, the Clerestories, and the Transepts. These productions are mostly the work of Mr. George Austin, son of the late Architect to the Cathedral. Their graceful composition has been justly admired, as well as the skill and nice appreciation of art which they display. The great extent of these compositions must impress every observer with evidence of the industry and perseverance of the artist. As our object, however, is to point out the Stained Windows, alike to the admirers of ancient as of modern polychromy, we shall endeavour briefly to describe them.

Of the ancient stained windows of the Nave, none remain entire. At the entrance is a fine memorial window to Sir Robert Harry Inglis, by Mr. G. Austin.

The next object is "The Great West Window"; here very little, if any, of the ancient glass can now be perceived. That in the tracery and upper portions was, about 65 years since, removed from the large western perpendicular window in the Chapter House. The lower portions are filled with fragments from the same source, and with large medallions of the 13th century, removed from the tier of Clerestory windows of the Choir and Transepts, hereafter mentioned.

The memorial windows under the New Tower are the work of Mr. Austin, as are also the beautiful windows in the Cleres-

tory, and those of the north and south sides of the Nave; the first four of a series having for its subject the "Te Deum," which is designed to fill the windows. These were presented by Mr. Austin.

The large perpendicular window in the South Transept of the Nave is entirely filled with medallions and pieces of borders taken from the Clerestory of the Choir Transepts, mentioned above, with exception of some small fragments of the canopies originally surmounting the figures which once filled it.

The great window of the North Transept was the gift of Edward IV. and his Queen, the portrait of the latter being the only one known to exist. Their figures still remain in it, together with those of their daughters, and the two Princes murdered in the Tower. The "remarkably soft and silvery appearance of this window" is noticed by Winslow. In its original state it exhibited the Virgin in seven several appearances, and in the centre was Becket himself, at full length, robed and mitred. This part was demolished in 1642 by Culmer, the great local iconoclast of his times.

In the Transept of the Choir, N.E., is a memorial window to the late Dr. Spry, the work of Mr. Austin; also a window presented by Professor Stanley, illustrative of scriptural scenes in Palestine and Syria.

The two beautiful windows in the North Aisle of the Choir are as to their upper portions in their original position, but the lower parts are filled by fragments taken from the vacant windows in the North Transept beyond. These windows were filled in the centre by subjects taken from the New Testament, with types or symbols from the old Testament on either side.

In the three Triforium Windows above, little of the original glass is left; but in the centre one are the remains of the three medallions, depicting the sack of Canterbury by the Danes, the murder of the monks, and the carrying off of St. Elphage, and his subsequent martyrdom at Greenwich. These windows are remarkable for the beauty of the scroll-work on the ruby

ground. Viewed from a little distance, a warm rich light seems to flood the space they occupy. The three windows remaining in the Trinity Chapel were devoted to miracles said to have been performed at the shrine of St. Thomas. They are denominated the "Becket Windows," and are of the 13th century, and by one authority are said to be "the finest in Europe, excelling in many respects those of Bourges, Troyes, and Chartres. The profusion of white and neutral tints intensifies the brilliancy of the richer colours. The scrolls and borders which surround the medallions are also of extreme beauty." They have been much injured, and the lower portions, about one third of each, totally destroyed by Culmer and his associates, as far as a pike would reach. They have, however, been carefully restored by Mr. Austin, and the lower portions filled in by him with new glass. The two Triforium Windows on either side of the Choir, eastward of the Transepts, together with that dedicated to the memory of the late Archbishop Howley, are the work of Mr. Austin, as well as those on the North Transept.

The east window of the Trinity Chapel is a magnificent specimen of the 13th century work. The large centre medallions represent the chief events of our Saviour's life, each being surrounded by four smaller medallions filled by types of each event from the Old Testament. This window was sadly injured and a large part of it destroyed. The vacant places were filled in by Mr. Austin.

The memorial window next St. Anselm's Chapel in the South Aisle of the Choir, as well as the two in the South Transept, and also the large circular window in the gable of the Transept, are the work and gift of Mr. Austin. The two smaller windows in the Triforium are the composition of the same gentleman, presented by the Dean.

The three stained windows in the South Aisle of the Choir are illustrative of the histories of Elisha, our Saviour, and Moses, this being the order of their arrangement; these are

also of modern erection, and are the composition of the late Mr. Wells.

The tier of Clerestory windows round the Choir, 49 in number, were once filled by the genealogical ancestors of our Saviour. Two figures were depicted in each window, seated on thrones, contrived to fit the ironwork of the windows, commencing with Adam on the north and our Saviour on the south; thus forming a splendid zone of windows unrivalled in number or beauty. They once received the well-deserved praise of old Philip of Malmesbury. The fragments of several of these windows were purchased by a connoisseur many years since, and have come into the possession of Mr. Austin, who is now collecting other portions that yet remain of them in the Nave and Transept windows, and is, at his own expense, arranging them with the intention of restoring the tier to its original state. We understand, that although these windows are of considerable size, it is Mr. Austin's intention to complete ten of them in the present year.

It is but little known that the whole of the windows forming the exterior of the Cloister Arcades were once filled with painted glass.

The whole of the windows in the Chapter House, including the range on either side now bricked up, were also filled with painted glass, the remains of which still exist amongst the brick-work filling in the tracery.

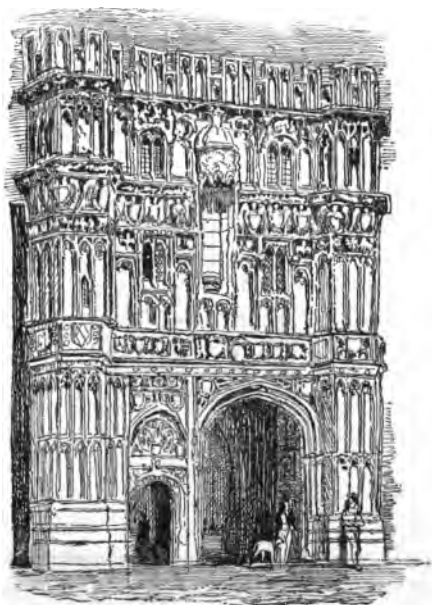
A few words must be devoted to the

#### *Clock and Bells,*

A few years since, the old clock having been anything but a time-keeper for a long period, a new clock was perfected and put up in the space on the Chicheley tower, where the old one had been for upwards of two centuries. The hour is struck upon the great bell, the quarters being chimed on two of the peal. For a long time previous to the rebuilding of the Arundel tower, the peal of bells had not been rung, it being deemed

dangerous to the tottering Norman building, and it was not until Christmas, 1856, that the peal was perfectly rung out again. Since that time, however, on all public rejoicings and other appropriate occasions the City is enlivened by their joyous sounds. There are ten bells of very fine tone (four having been re-cast lately); and their united weight is greater than any other peal of bells in England, with the exception of those of Exeter Cathedral. The small bell in the great central tower called "Bell Harry" is very ancient. It is rung every evening at eight o'clock, and is still called "The Curfew"—(the notice to put out fire and candle—*couvre-feu*). This bell is also tolled on the death of the reigning monarch of England and of the Archbishop.]

Our exit from the Cathedral precincts is through Prior Goldstone's Gateway at the south-west corner of them. It is now



called "Christ Church" Gateway. According to the date of its inscription, "*Hoc opus constructum est anno Domini millesimo quingentissimo decimo septimo,*"—this work is constructed A.D. 1517. The details of its ornaments very closely resemble those of Henry the Seventh's Chapel at Westminster—a structure of the same period. [The softness of the Caen stone is particularly manifested in this gateway. The hand of man however, as well as the wear and tear of age, have inflicted on it mutilation.]

But we will not quit such a scene with regrets, except those of parting. Let us leave with a prayer that Canterbury will not be behind the rest of the country in awakening to a proper veneration for the works of past ages—among the best evidences of our history as a nation.



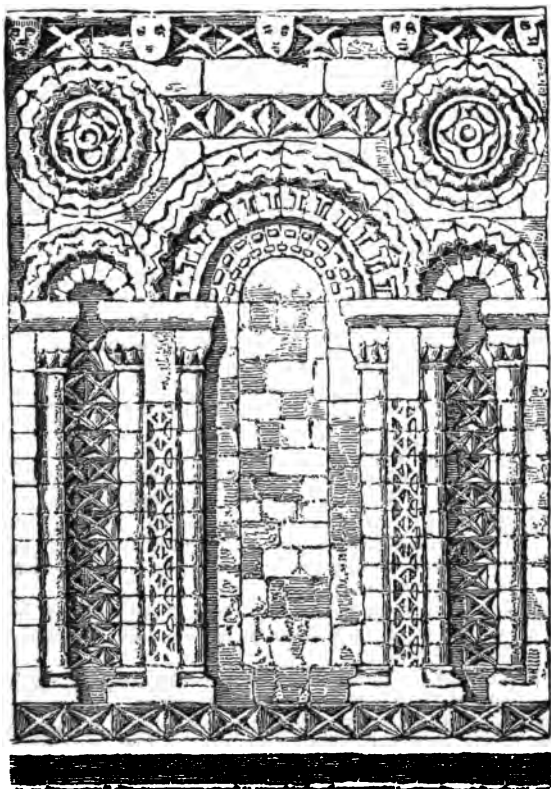
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## APPENDIX.



Ornamental Arcades on St. Anselm's Tower.

**Chronological Table**  
*of the*  
**Building of the principal parts of Canterbury Cathedral,**  
*Showing the Years of our Lord, the Names of the Kings and the Archbishops then living,*  
*and the Styles of the Architecture.*

A.D.

1080. **WILLIAM THE CONQUEROR : LANFRANC :**—The Undercroft ; by Gostling attributed to the ninth century ; Denne and Essex consider it even earlier.—**ROMANESQUE.**
1114. **HENRY I. : ANSELM and RUDOLPH :**—Towers of St. Andrew and St. Anselm. Prior Conrade finished the Choir.—**ROMANESQUE.**
- 1173-5. **HENRY II. : RICHARD THE NORMAN :**—The Choir rebuilt on the plan of William of Sens, who used the columns, &c., of Conrade's Choir, lengthening them.—**LATER NORMAN.**
1184. **HENRY II. : BALDWIN :**—The Choir, Eastern Transept, Trinity Chapel, Becket's Crown, and Crypts below.—**EARLY ENGLISH.**
1304. **EDWARD I. : ROBERT WINCHELSEA :**—The Mural Arcades of the Chapter House ; Screen parting the Choir and Nave, built by Prior Henry de Estria.—**DECORATED.**
1379. **RICHARD II. : SIMON DE SUDBURY :**—The Western Transepts, also the Chapel of St. Michael.—**DECORATED.**
1400. **HENRY IV. : THOMAS ARUNDEL :**—Nave, Part of Cloisters, Arundel Steeple, Upper part of Chapter House, built by Prior Childenden, Archbishops Courtney and Arundel ; South Walk of the Cloisters, by Archbishop Arundel.—**PERPENDICULAR.**
- 1410-12. **HENRY IV. : HENRY CHICHELY :**—The South-west Tower begun ; it was finished between 1440 and 1448, by Prior Goldstone and Archbishop Chicheley ; also the Chapel of Henry IV.—**PERPENDICULAR.**
1447. **HENRY VI. : JOHN STAFFORD :**—Dean Nevil's Chapel, built by the Widow of Sir William Brenchesley, Chief Justice of the King's Bench.
1468. **EDWARD IV. : THOMAS BOURCHIER :**—The Chapel of the Virgin, built by Prior Goldstone.—**PERPENDICULAR.**
- 1472-90. **JOHN MORTON :**—The Central Tower, called Bell Harry Steeple, begun by Prior Sellynge, and finished by the second Prior Goldstone in 1517.—**PERPENDICULAR.**
1517. **HENRY VIII. : WILLIAM WARHAM :**—Christ Church Gate, leading to the Cathedral.—**TUDOR.**
1825. **GEORGE IV. : MANNERS SUTTON :**—Restorations commenced under Dean Percy, and superintended by George Austin, Architect.
- 1833-40. **WILLIAM IV. and VICTORIA : HOWLEY :**—Norman Tower at North-west corner taken down, and a new Decorated one erected in its place, by George Austin.

### Incised Monumental Brasses,

In the Churches at Canterbury and its immediate Neighbourhood.

In *Burgate Church (St. Mary Magdalen)* there is a Male Figure, with the following inscription:—

Hic jacet Christopher Klock, Draper, qui obiit tercio die mensis Septembris, anno Domini, MCCCCXXXV. Cujus animæ, proprietur Deus. Amen.

A Female Figure near this, inscribed—

Hic jacet Margarita Klock, quæ obiit xviii die mensis Marcii, anno Domini Millmo ccccLXXXIII. Cujus animæ, proprietur Deus. Amen.

In *St. Paul's Church* are two Figures, Male and Female, with the inscription—

Orate pro animabus Georgii Winburne . . et Katerini uxoris suæ, qui quidam Georgii, obit. quarto die Aprilis anno Domini M<sup>o</sup>XXXI, quorum animabus propitiatur Deus. Amen.

*St. George's Church* has the Figure of a Priest, with the inscription—

Hic requiescet Dominus Johannes Lovelle, quondam Rector istius ecclesiæ qui obit. xviii die mensis Aprilis, anno Domini Millo ccccxxviii. Cujus animæ proprietur Deus. Amen.

In *Saint Margaret's Church* there is a Male Figure, with this inscription—

Hic jacet Johannes Winter, bis Maior Civitatis Cantuariæ, qui obit X<sup>o</sup> die Novembris, anno Domini Millmo ccccLxx. Cujus animæ proprietur Deus. Amen. Et qui lampaden ante summam altare presentis ecclesiæ santissime corporis domini nostri Jesu Christi, aluminare constituit.

The Church of *Saint Alphage* has the Figure of a Priest, 1487. It is now under the flooring of a pew. There is also a curious brass plate in this church.

*St. Martin's Church* has two Figures, Male and Female, with the following inscription:—

Requiescunt sub hoc marmore corpora Michaelis Francis Sertivoli, et Jana, uxoris ejus, filiiæ Williemus Quilter, armigeri, muliere 4 die Januarii, 1587, deceserunt anime cælo triumphantur.

There is also the Figure of a Knight, inscribed—

Here lyeth Thomas Stoughton, late of Ash, in the Counte of Kent, Gent., who dep'ted this lyfe the xii of June, 1591.

A brass plate for Stephen Fulks, and Alys, his wife, obit. 1406.

In *Harbledown Church* is a stone with shields for coats of arms for Roger Brent, 1525. First, a wyvern, argent—Brent; Second, Brent, impaling quarterly—first and fourth Martin, second and third Boteler, three covered cups.

In *Thanington Church* there is the Figure of a Knight, with the following inscription :—

Hic jacet Thomas Halle, armigeri, Comitatus Kantii, qui obit xxxix die mensis Septembris, A<sup>o</sup> Domini m cccc l xxxv. Cujus animas proprietur Deus. Amen.

In *Fordwich Church* is a fine brass of Aphra Hawkins, not very ancient, but remarkable for its clearness and its illustration of the costume of the period.

*Chartham, Upper Hardres, and Herne Churches*, however, offer the richest treat to the lovers of these monumental remains. In the first church, besides four others, is the splendid incised brass of Sir William de Sepvans, a full length figure in complete armour. This memorial is one of the four oldest of the military incised brasses remaining in this country. The others are Sir Robert de Bures, Suffolk; Sir John Trumpington, Oxfordshire; and Sir John D'Abernoun, of Stoke D'Abernoun, Surrey;—their dates extending from 1277 to 1306. Herne Church, about six miles from Canterbury, contains several valuable brasses, especially that of Kristina Phelp, A.D. 1470; as does also the church at Upper Hardres, about the same distance from Canterbury, but in quite an opposite direction.

There are similar sepulchral memorials in Sheldwich, Hoath, and Boughton Churches. In the latter is one to Sir John  
 • Hawkins, a giant in stature, who lived to the age of 101 years, temp. Henry VIII. and Elizabeth.

For further information respecting monumental remains consult Hasted's History of Kent. Since his time, however, owing to the alterations constantly going on in churches, many of these monumental remains have been displaced or altogether removed.

### Conclusion.

We cannot conclude without a few hints to the visitor.

The approach to Canterbury by almost every road, except that from Ramsgate, offers fine views and picturesque sights.

From Harbledown there is the direct view across the fields of the Cathedral, the Old Westgate Towers, and the numerous Church spires rising over the houses; but we have always thought the most perfect picture of our City is presented from the vicinity of St. Thomas's Hill, or more eastward, from the high grounds in the vicinity of Hales' Place.

We may also call the attention of the visitor to such notable Houses and Mansions as we have in Canterbury, or its immediate vicinity.

*Hales' Place*, the seat of the ancient family of Hales—(King James' devoted adherent was an ancestor)—is the most imposing of all. The now only representative of the family is a lady, who in the spring time of her life has forsaken the active world to join the sisterhood of Carmelites.

A short distance below the Mansion, which stands on the face of the hill, is the Church of St. Stephen's and its Churchyard, a sweet and secluded spot, such as Gray (who by some is supposed to have written his *Elegy* near Canterbury) might have composed in.

Close by is *Beverley*, the residence of Mrs. Baker.

On the left, on the London road, at Harbledown, is *Hall Place*, with its fine trees and grounds, the seat of the benevolent Miss Webb.

A short distance beyond is *Vernon Holme*, the residence of Thomas Sidney Cooper, Esq., A.R.A., a gentleman who, after many arduous years devoted to literature and art, has settled near his native city, having by his genius and undaunted energies won for himself a leading name among the landscape and cattle painters of Europe.

On the South, or rather South-east of the City, is *Barton Manor*; on the Sandwich Road, *Stone House*, the residence of Miss Kenrick; and on the road to Dover, the *Paddock*, and some Elizabethan villas; whilst from the Dane John Lawn, most pleasantly situated, we may note a fine mansion, the residence of the present Mayor, T. N. Wightwick, Esq.









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**CREDIT** of One-Third of the Premiums till Death, or One-Half for Five Years.—*When an Assurance is effected for the whole term of life, one-half of the Annual Premiums may remain on credit for Five Years at 5 per cent. per annum interest, to be paid off at the expiration of the Five Years, or to remain as a charge upon the Policy, as may be agreed upon; or one-third of the Premiums may remain unpaid till death.*

**PROFITS—BONUS.**—*Four-fifths or Eighty per cent. of the entire profits of the Company are appropriated every five years to parties assuring on the profit scale, and who have been assured three clear years. Three divisions of profits have already taken place, and considerable bonuses have been declared on each occasion.*

**MILITIA OR RIFLE CORPS.**—Parties are allowed to serve in the Militia, in Rifle or other Volunteer Corps, within the limits of the United Kingdom, without payment of any extra Premium.

**LOANS** on Real or Personal Security.—*Advances* are made upon the security of *Freehold and Leasehold Property* of adequate value, of *Life Interests, Reversions*, and other assignable property or income.

To parties assured or assuring in this Office great facilities are offered for obtaining at small expense, and quickly, temporary advances on *personal security*.

**DAYS OF GRACE.**—*The payment of the Premium upon any Policy within thirty days after the day on which it has become due will be sufficient to keep the Policy in force, notwithstanding the person whose life is assured by it may have died within the said thirty days.*

A liberal commission allowed to Solicitors and others introducing Assurances.

Forms of Proposal and every information may be obtained by letter addressed to the Actuary, or on application to any of the Company's Agents.

WILLIAM RATRAY, ACTUARY.

Agent for Canterbury, Mr. J. HARMAN.

# Manchester Fire Insurance Company.

ESTABLISHED 1824.

CHIEF OFFICES :

94, King Street, Manchester ; 96, Cheapside, London.

CAPITAL ONE MILLION STERLING.

## BOARD OF DIRECTORS IN MANCHESTER.

Edmund Buckley, Esq., Chairman.	Jas. Heald, Esq., Deputy Chairman.
John Barratt, Esq.	James Collier Harter, Esq.
Samuel Brooks, Esq.	Joseph Peel, Esq.
George Faulkner, Esq.	Samuel Pullein, Esq.
Thomas Barham Foster, Esq.	Absalom Watkin, Esq.
David Harrison, Esq.	George Withington, Esq.

## BOARD OF DIRECTORS IN LONDON.

Thomas Quested Finnis, Esq., Alderman, Chairman.	
J. Cunliffe Pickersgill, Esq., Deputy Chairman.	
Henry C. Chilton, Esq.	Andrew Johnson, Esq.
Patrick D. Hadow, Esq.	William Mallalieu, Esq.

## BANKERS.

The Manchester and Liverpool District Banking Company, Manchester.  
City Bank, London.

JAMES B. NORTHCOTT, Secretary to the Company.

GEORGE RITHERDON, Secretary in London.

THE MANCHESTER FIRE ASSURANCE COMPANY was established in 1824, upon principles of public utility, and consists of a numerous and wealthy proprietary—possessing a large paid-up Capital, which, with the accumulations of profits, offers to Insurers the most ample security.

The cheerfulness and promptitude with which important Losses have at all times been paid by this Company are well known and admitted, it being at all times the desire of the Directors to settle them with liberality and dispatch.

By a system of the most complete classification the result of each description of risk is ascertained annually; and the rates charged being founded on an experience of more than Thirty years, are as favourable to the Insured as is consistent with the security of the Company.

No charge made for New Policies.—Losses by Fire occasioned by Lightning, and Damage caused by Explosion of Gas, are made good.

Insurances effected for Seven Years will be charged for Six Years only; or if for any number of years more or less than Seven, a reasonable Discount will be allowed both upon the Premium and the Duty.

Farming Stock and Implements of Husbandry on a Farm, are exempt from the Insurance Tax or Duty, and are Insured without the average clause.

Rent may be Insured by Special Agreement for a term not exceeding one year.

## *Duty Paid to Government during the last Ten Years :—*

1850, £19,228	1853, £22,591	1856, £36,688	1858, £40,151
1851, £20,017	1854, £34,924	1857, £37,177	1859, £40,427
1852, £20,387	1855, £36,228		

**Mr. J. HARMAN, Agent in Canterbury.**

# Guardian Fire and Life Assurance Company,

*No. 11, Lombard Street, London, E.C.*

ESTABLISHED 1821.

## DIRECTORS.

Henry Hulse Berens, Esq., Chairman.

Henry Vigne, Esq., Deputy Chairman.

Chas. Wm. Curtis, Esq.

Francis Hart Dyke, Esq.

Sir W. M. T. Farquhar, Bt., M.P.

Sir Walter R. Farquhar, Bart.

Thomson Hankey, Esq., M.P.

John Harvey, Esq.

John G. Hubbard, Esq., M.P.

John Labouchere, Esq.

John Loch, Esq.

Stewart Marjoribanks, Esq.

John Martin, Esq.

Rowland Mitchell, Esq.

James Morris, Esq.

Henry Norman, Esq.

Henry R. Reynolds, Esq.

Sir Godfrey J. Thomas, Bart.

John Thornton, Esq.

James Tulloch, Esq.

## AUDITORS.

Lewis Loyd, Esq.

John Henry Smith, Esq.

Thomas Tallemach, Esq., Secretary.

Henry Sykes Thornton, Esq.

Cornelius Paine, Jun., Esq.

Samuel Brown, Esq., Actuary.

**LIFE DEPARTMENT.**—Under the Provisions of an Act of Parliament, this Company now offers to future Insurers Eighty per Cent. of the Profits, with Quinquennial Division, or a Low Rate of Premium without participation of Profits.

The next division of profits will be declared in June 1860, when all Participating Policies which shall have subsisted at least one year at Christmas 1859 will be allowed to share in the Profits.

At the Five Divisions of Profits made by this Company, the total Reversionary Bonuses added to the Policies have exceeded £913,000.

At the last valuation, at Christmas 1854, the Assurances in force amounted to upwards of £4,240,000, the Income from the Life Branch in 1854 was more than £200,000, and the Life Assurance Fund, after Division of Profits (independent of the Guarantee Capital), exceeded £1,540,000.

**LOCAL MILITIA AND VOLUNTEER CORPS.**—No extra Premium is required for Service therein.

**INVALID LIVES.**—Persons who are not in such sound health as would enable them to insure their Lives at the Tabular Premiums, may have their Lives insured at Extra Premiums.

**LOANS** granted on Life Policies to the extent of their values, provided such Policies shall have been effected a sufficient time to have attained in each case a value not under £50.

**ASSIGNMENTS OF POLICIES.**—Written Notices of, received and registered.

**MEDICAL FEES** paid by the Company, and no charge will be made for Policy Stamps.

**FIRE DEPARTMENT.**—Insurances effected at the usual rates.

**Agent for Canterbury, A. GINDER.**







